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FARAI DH AND ITS CORRELATION WITH MATHEMATICS CONCEPTS IN LIFE

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Abstract

Faraidh is one of the sciences that every Muslim must know. This is evidenced by the existence of arguments regarding this knowledge in the Qur'an. Meanwhile, in the division and calculations, another science tool is needed, namely mathematics as a companion. So the purpose of this study is to describe Faraidh and its correlation with mathematical concepts in life. The method used is descriptive qualitative with a literature study approach, then the data collection uses documentation techniques and is analyzed and finally concluded. The results of the study show that Faraidh Science has a very close relationship with Mathematical Concepts so that it produces fractions consisting for $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{3}, \frac{1}{6}$, dan $\frac{2}{3}$ commonly known as alfurudhul muqoddaroh for each heir.

Keywords: Faraidh, Mathematics, Application

Abstrak

Faraidh menjadi salah satu ilmu pengetahuan yang harus diketahui oleh setiap muslim. Hal tersebut dibuktikan dengan adanya dalil mengenai ilmu tersebut di dalam alqur'an. Sementara itu dalam pembagian dan perhitungannya diperlukan ilmu alat lain yakni matematika sebagai pengiringnya. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Faraidh Dan Korelasinya Dengan Konsep Matematika Dalam Kehidupan. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan studi pustaka, lalu pengumpulan datanya menggunakan teknik dokumentasi serta dianalisis dan terakhir disimpulkan. Hasil penelitian menunjukkan bahwa Ilmu Faraidh memiliki kaitan yang sangat erat dengan Konsep Matematika sehingga menghasilkan bilangan pecahan yang terdiri dari $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{3}, \frac{1}{6}$, dan $\frac{2}{3}$ atau yang biasa disebut dengan alfurudhul muqoddaroh untuk masing-masing ahli waris.

Kata Kunci: Peran Faraidh, Matematika, Aplikasi

INTRODUCTION

Al-Qur'an is a guideline and source of Islamic teachings which contains everything that exists in this world and the hereafter. Al-Qur'an is the essence of all science. Apart from that, the Qur'an is also an official guideline and is interesting material for Muslims to study (Nurhuda et al., 2023). One of the general sciences that are related to the Al-Qur'an is mathematics (Aminah & Yazidah, 2018). Many discoveries and research by mathematicians show that the Qur'an contains mathematical knowledge such as the number of days in a week, the number of days in a year, and so on. The application of mathematics in everyday life is a system of inheritance.

The science of faraidh is the study of the transfer of property from dead people to living people. Where the moment of life will be determined by several questions such as what I live for, where

is my life's purpose and so on (Princess & Nurhuda, 2023). Meanwhile, the law of inheritance in the Compilation of Islamic Law is contained in Article 171 explaining the law governing the transfer of inheritance of the heir and determining who is entitled to receive the inheritance and so on (Hazairin, 1993). The discussion of inheritance in Islamic law is important because it affects every property and inheritance of the heir. Given this very important inheritance issue, Allah SWT regulates and confirms it in the Qur'an. This is intended to guarantee legal certainty regarding the rights of each heir to their respective shares. Just as in the law on bank guarantees there is a share between the investor and the money saver, so there is also a share in inheritance (Hasan & Nurhuda, 2023).

The distribution of inheritance in a fair manner by applicable laws and regulations is the main thing in the inheritance process. In simple terms, the heir can be interpreted as an heir who at the time of death leaves assets to people who are still alive. While the heir is a family member of a deceased person who replaces the position of the heir in the field of wealth law due to the death of the heir. The family itself usually consists of a father, mother, and children who aim to build a household so that it is *sakinah mawadah warohmah* (Nurhuda, 2023a). Inheritance law is the law governing the transfer of assets left by someone who dies and the consequences for the heirs. The distribution of inheritance has been stipulated in the Qur'an in a *qath'i* manner for sons, daughters, fathers, mothers, wives, husbands, and others, each portion has been determined. The distribution of inheritance obtained by the heirs differs from one another.

The rules regarding inheritance have been established by Allah through His words in the Qur'an in Surah An-Nisa' verse 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ
 وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ
 أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ لِأَبَائِكُمْ وَلِأُمَّاتِكُمْ لَا
 تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: *Allah prescribes (obliges) you regarding (the distribution of inheritance for) your children, (namely) the share of a son is equal to that of two daughters. 146) If the children are all girls whose number is more than two, their share two-thirds of the treasure left behind. If she (the daughter) is only one, she gets half (the property left behind). For both parents, each share is one-sixth of the assets left behind, if he (the deceased) has children. If he (the deceased) has no children and he is inherited by both parents (only), his mother gets one-third. If he (the deceased) had several brothers, his mother got one-sixth. (The inheritance is divided) after (fulfilled) the will he made or (and paid off) the debt. (About) your parents and your children, you do not know which of them is of more benefit to you. This is Allah's decree. Verily, Allah is All-Knowing, All-Wise. (surah an-Nisa'/4: 34).*

In surah An-Nisa's verse 11 it is explained that the determination of parts for heirs uses a mathematical concept, namely fractional numbers. Fractional numbers are numbers that form $\frac{a}{b}$ with a, b in an integer and b not are equal to zero (Pusfitasari & Hartoyo, 2019). The number of fractions in surah

An-Nisa verse 11 is two-thirds (Tsulasa), half (nisf), one-sixth (Sudus), and one-third (tsulu)(Ilfiani, 2021).

Studying the science of faraidh in Islam has its law, namely fardu kifayah which means it is not considered fardhu ain (Nurhuda, 2023b). The obligation to learn and teach faraidh knowledge will fall if there is one person who carries it out. If no one does it then all the people will bear the sin, of neglecting the obligation. The purpose of studying faraidh science is to avoid disputes over assets left by the heir to the heirs. And the heirs get the fairest share. In this scientific article, the author will discuss faraidh and the mathematical concepts used and examples of their applications.

RESEARCH METHODS

This research is qualitative research which includes a type of literature study. Namely, research that focuses on research on journals, books, magazines, newspapers, and other literature that is considered supportive and conducts studies and searches on relevant themes (Nurhuda, 2021). This research uses an integration-interconnection approach in which it combines, collaborates, and connects two or more disciplines so that the two disciplines synergize with each other (Masyitoh, 2020). The primary data source is the Al-Qur'an and secondary sources are journals, books, and proceedings related to the topic. The data collection technique used is observation and documentation, namely observing and recording it in mind (Nurhuda, 2022a). While the analysis technique used in this research is content analysis (Idris, 2021) The steps: collecting data-reducing data-presenting data-conclusions descriptively.

RESULT AND DISCUSSION

Concept of Mathematics and Faraidh

Umar bin Khattab said, "Learn the science of faraidh because it is part of your religion". The science of faraid is one of the most important disciplines in Islam to study. In faraidh science, there is a mathematical concept, namely the concept of rational numbers or fractions. Of course, rational is related to reason, not to the soul or heart(Nurhuda, 2022b). A rational number is a number expressed as the ratio of two integers ab , written $\frac{a}{b}$ with the provision of $b \neq 0$. These rational numbers are often referred to as ordinary fractions (Musetyo, 2007).

A person is deemed entitled to receive an inheritance if there is a relationship with the deceased in the following three cases:

1. Lineage relationship
2. Marital relationship (husband or wife)
3. Relationship wala' (liberation from slavery)

The above criteria are limited by some things below:

- a. Not the murder of the heir

- b. Not slaves or slaves
- c. No different religion
- d. Don't die together

Pay attention to the following verses related to inheritance in the Qur'an in surah An-Nisa's verses 11, 12, and 176.

1. Surah An-Nisa' verse 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ لِأَبَائِكُمْ وَلِأُمَّاتِكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: Allah prescribes (obliges) you regarding (the distribution of inheritance for) your children, (ie) the share of a son is equal to the share of two daughters. If the children are all girls with more than two in number, their share is two-thirds of the assets left behind. If she (the daughter) is only one, she gets half (the property left behind). For both parents, each share is one-sixth of the assets left behind, if he (the deceased) has children. If he (the deceased) has no children and he is inherited by both parents (only), his mother gets one-third. If he (the deceased) had several brothers, his mother got one-sixth. (The inheritance is divided) after (fulfilled) the will he made or (and paid off) the debt. (About) your parents and your children, you do not know which of them is of more benefit to you. This is Allah's decree. Verily, Allah is All-Knowing, All-Wise. (surah an-Nisa'/4: 34).

2. Surah An-Nisa' verse 12

﴿وَإِذَا نَفِيءٌ مِّمَّا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍ ۚ وَصِيَّةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَلِيمٌ

Meaning: For you (husbands) half of the property is left by your wives if they do not have children. If they (your wives) have children, you get a quarter of the assets left by them after (fulfilling) the will they made or (and after paying) their debts. For them (wives) a quarter of what you leave if you don't have children. If you have children, for them (the wives) one-eighth of the property that you left behind (after being fulfilled) the will that you made, or (and after being paid) your debts. If a person, both male and female dies without leaving father and children but has a brother (Seibu) or a sister (Seibu), each of the two types of siblings is one-sixth of the treasure. However, if there is more than one of them (the mother's siblings), they will share that one-third share, after (fulfilling a will) made or (and after

paying) the debt without causing trouble (heirs). Such is God's provision. Allah is All-Knowing, Most Forgiving. (QS. An-Nisa': 12)

3. Surah An-Nisa' verse 176

سَأَلْتُمُونَا فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَا أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: They ask you for a fatwa (about kalālah). that he left. As for his brother, he inherits (all of his sister's assets) if he does not have children. However, if there are two sisters, for both of them two-thirds of the inheritance is left. If they (the heirs consist of) several brothers and sisters, the share of one brother is equal to that of two sisters. Allah explains (this law) to you so that you do not go astray. Allah is All-Knower of all things." (QS. An-Nisa': 176).

In surah, An-Nisa' Allah SWT explains in detail how many parts of each heir or what is called al-furuudh al-muqaddarah namely $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{3}, \frac{1}{6}$, dan $\frac{2}{3}$.

There are fifteen male heirs, namely:

1. Boy,
2. Grandsons from sons on down,
3. Father,
4. Grandfather from father onwards upwards,
5. Siblings,
6. brother father,
7. Brother and sister,
8. Siblings' children and so on down,
9. Children of the same father and so on down,
10. little uncle,
11. uncle uncle,
12. Uncle's child and so on down,
13. Uncle's son and so on down,
14. Husband
15. Mu'tiq (the person who frees the heir if he was a slave).

There are ten heirs from the female side, namely:

1. Girl,
2. Granddaughter from son onwards down,
3. Mother,
4. From maternal grandmother onwards,

5. Paternal grandmother onwards,
6. siblings,
7. dad sister,
8. sister Seibu,
9. Wife,
10. Mu'tiqah.

Ten heirs get certain parts, namely: husband, wife, mother, daughter, granddaughter, sister, mother-sister, father, if with children, grandfather if with male offspring (Barakah, 2015).

a) The husband has two conditions:

1. Obtain $\frac{1}{2}$ if you don't have children,
2. Obtain $\frac{1}{4}$ if you have children.

b) The wife has two states:

1. Obtain $\frac{1}{4}$ if you don't have children,
2. Obtain $\frac{1}{8}$ if you have children.

c) Mother has 3 states:

1. Obtain $\frac{1}{3}$ if you do not have deceased children and do not have more than one relative.
2. Obtain $\frac{1}{6}$ if you have children and have more than one sibling.
3. Obtain $\frac{1}{3}$ from remaining in trouble *ghara wain* namely where the heirs are husband, father and mother, and or wife, father, and mother.

d) Granny, has one state which is Gain $\frac{1}{6}$ as long as it's unobstructed (*magic*) with a closer mother or grandmother.

e) Girls have 3 states:

1. Obtain $\frac{1}{2}$ ing single
2. Obtain $\frac{2}{3}$ ing more than one person.
3. Earning leftovers with the boys.

f) Granddaughters of sons have 5 states:

1. Obtain $\frac{1}{2}$ ing single and do not have children from the deceased
2. Obtain $\frac{2}{3}$ more than one and do not have a deceased child.
3. Obtain $\frac{1}{6}$ when with one daughter.
4. *'Ashabah bi al-ghair* when with grandson,
5. *Magnificent*(obstructed) if you are with a deceased son or more than one daughter.

g) The biological sister has five states:

1. Obtain $\frac{1}{2}$ ing single and do not have children and father.
2. Obtain $\frac{2}{3}$ ing more than one and do not have children and a father.
3. Obtain *asabah ma'a al-ghair* when with girls.
4. *'Ashabah bi al-ghair* when with siblings
5. Mahjub when with son and father.

h) Siblings with the father have 6 conditions:

1. Obtain $\frac{1}{2}$ ing single and do not have children and father
2. Obtain $\frac{2}{3}$ ing more than one and do not have children, siblings, and father.
3. Obtain *asabah ma'a al-ghairif* with daughter, do not have son, sibling, and father.
4. Obtain *'Ashabah bi al-ghair* when with a sibling.
5. Obtain $\frac{1}{6}$ one biological sister, no children, siblings, and father
6. *Magnificent* if with more than one son, father, siblings, siblings.

i) Siblings have two situations:

1. Obtain $\frac{1}{3}$ ing more than one and do not have children and a father.
2. Obtain $\frac{1}{6}$ when alone and do not have children and father.

j) Father has 3 states:

1. Obtain $\frac{1}{6}$ ing there is a boy
2. Obtain $\frac{1}{6}$ plus the rest when with girls
3. Obtaining *ashabah* when there are no children

All male heirs other than those mentioned above are entitled to the remainder.

In the case of faraidh, when the result of the sum of furudhul muqoddroh heirs produces a fraction whose numerator exceeds the denominator, the term 'aul' appears. 'Aul' is to enlarge the denominator so that it is equal to the numerator. Conversely, if the result of the sum of furudhul muqoddah heirs results in the numerator is less than the denominator, the term radd appears. Radd is reducing the denominator so that it is equal to the numerator (Abdussakir, 2009).

For example, a person dies leaving a husband and two siblings. So, the husband's share is $\frac{1}{2}$ and the sister's share is $\frac{2}{3}$. Then all the parts are added up and we get $\frac{1}{2} + \frac{2}{3} = \frac{3}{6} + \frac{4}{6} = \frac{7}{6}$. Because the numerator is greater than the denominator, 'aul' is used, the denominator becomes 7. Thus, the husband share $\frac{3}{7}$ the second part of the sister-to-be $\frac{4}{7}$ (Muniri, 2016).

Another example is when someone dies leaving a mother and a daughter. Mother's part is $\frac{1}{6}$ (because there are children) and girls get a share $\frac{1}{2}$. Further added and we get $\frac{1}{6} + \frac{1}{2} = \frac{1}{6} + \frac{3}{6} = \frac{4}{6}$. In this case, we will apply radd so that the denominator becomes 4. The mother part is $\frac{1}{4}$ and the daughter's share becomes $\frac{3}{4}$ (Muniri, 2016).

Examples of Application of Mathematical Concepts in Faraidh

The following discussion is an illustration of an example of inheritance distribution and its stages. In the research conducted Pusfitasari & by Hartoyo (2019) The distribution of inheritance has stages, namely before the distribution of inheritance and the process of dividing inheritance.

Table 2.1 Stages of Distribution of Inheritance

Stages	Things to do	Math Concept
Before the distribution of inheritance	Fulfilling their rights: 1) Pay hospital fees, if the heir is sick. 2) Paying funeral expenses. 3) Paying debts. 4) Execute the will.	The concept of addition and subtraction operations on integers
The process of dividing the inheritance	1) Calculating the inheritance that exists after the fulfillment of the rights of the heir. 2) Determine heirs. 3) Determine the share of the heirs 4) Calculate the amount of assets for each part of the heirs.	1) Integer concept 2) The concept of rational numbers and fractions

Source:(Pusfitasari & Hartoyo, 2019)

Share one boy and one girl

For each inheritance left behind, sons and daughters receive the remaining portion and also the entire inheritance if there are no other heirs. Before carrying out the distribution of Islamic inheritance law, first, look for the origin of the problem. For example, in this case, there are no heirs other than a son and a daughter so all the inheritance belongs to them. The inheritance left behind is IDR 3,000,000.00. The origin of the problem is one share of girls and two parts of boys.

Table 2.2 Calculation of the division of Islamic inheritance law

Heir	The share	Part received
1 boy	$\frac{2}{3}$	$= \frac{2}{3} \times 3000000 = Rp2.000.000$

1 daughter	$\frac{1}{3}$	$= \frac{1}{3} \times 3000000 = Rp1.000.000$
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Adopted Child Section

Adopted children do not receive an inheritance from the heir, but adopted children will receive an inheritance in the form of grants or inheritance and stipulate that the adopted child's hatah cannot be the entire property, only $\left(\frac{1}{3}\right)$ a third of his treasure.

Wife Section

Table 2.3 The Wife's Share in Islamic inheritance law

Cause Relationship	Heir	Condition	Property Section	Verses in the Koran
Marriage	Wife	No children/grandchildren	$\frac{1}{4}$	An-Nisa': 12
		There are children/grandchildren	$\frac{1}{8}$	An-Nisa': 12

Mother's Section

Inheritance is divided according to the rules of Islamic inheritance law, the mother gets a one-sixth share $\left(\frac{1}{6}\right)$ of all the assets left behind, then the wife gets one-eighth $\left(\frac{1}{8}\right)$, half of the boys, and one-quarter of the girls. The heirs, in this case, are the mother, wife, son, and one daughter. Mothers share $\frac{1}{6}$, and wife $\frac{1}{8}$, boys, and girls get the rest. The origin of the problem is the KPK, which can be divided by each denominator of the determined share of the heirs.

Table 2.4 Calculation of the distribution of inheritance

Heir	Part	Origin of the Problem	Part received
Mother	$\frac{1}{6}$	$\frac{1}{6} \times 24 = 4$	$= \frac{4}{24} \times 50.000.000 = Rp8.333.333$
Wife	$\frac{1}{8}$	$\frac{1}{8} \times 24 = 3$	$= \frac{3}{24} \times 50.000.000 = Rp6.250.000$
		Leftover part $1 - \frac{1}{6} - \frac{1}{8} = \frac{17}{24}$	$= \frac{17}{24} \times 50.000.000 = Rp35.416.6$ (Remaining part/ashobah)

Girl	Remain ing 1	$\frac{1}{3}$	$= \frac{1}{3} \times 35.461.661 = Rp11.805.55$
Boy	Remain ing 2	$\frac{2}{3}$	$= \frac{2}{3} \times 35.461.661 = Rp23.611.11$

The next example is supposed that the inheritance of Rp. 240,000,000.00 will be distributed to the heirs, namely a father, mother, and 2 sons. Therefore, the share for each father and mother $\frac{1}{6}$, while the rest for his two children $\frac{4}{6}$ for each of his children gets $\frac{2}{6}$. So the calculation is as follows:

Table 2.5 Calculation of inheritance distribution

Heir	Part	Received Portion
Father	$\frac{1}{6}$	$= \frac{1}{6} \times 240.000.000 = 40.000.000$
Mother	$\frac{1}{6}$	$= \frac{1}{6} \times 240.000.000 = 40.000.000$
2 Boys	Remnant/Ashab ah	$= 240.000.000 - 80.000.000 = 160.000.000$ (or IDR 80,000,000.00/child)

Another example, let's say an inheritance in rupiah worth IDR 240,000,000.00 which is then distributed among the experts, including a wife, father, mother, and 2 sons. Then the share is for the wife $\frac{1}{8}$, father, and mother respectively $\frac{1}{6}$, while the rest is for her two children. By equating the denominator, the share for the wife is obtained $\frac{3}{24}$, for the father and mother respectively $\frac{4}{24}$, while the rest $\frac{13}{24}$ is for her two children. So the solution is,

Heir	Part	Received Portion
Wife	$\frac{1}{8}$	$= \frac{3}{24} \times 240.000.000 = 30.000.000$
Father	$\frac{1}{6}$	$= \frac{4}{24} \times 240.000.000 = 40.000.000$
Mother	$\frac{1}{6}$	$= \frac{4}{24} \times 240.000.000 = 40.000.000$

2 Boys	Remnant/Ashabah	$= 240.000.000 - 110.000.000 = 130.000.000$ (or IDR 65,000,000.00/child)
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The next example is a husband dies leaving heirs consisting of a wife, a mother, a son, and 2 daughters. Total assets are IDR 300,000,000.00. Of this amount, Rp. 50,000,000.00 was inherited before marriage. The corpse has a debt of IDR 10,000,000.00 and a will for infaq IDR 5,000,000.00 and for caring for the corpse IDR 7,000,000.00. So, the division of inheritance is done mathematically as follows.

1. The deceased's estate is half of the total joint assets + innate assets, that is

$$\frac{1}{2} \times 250.000.000 + 50.000.000 = 125.000.000 + 50.000.000 = 175.000.000$$

while the

remaining Rp. 125,000,000.00 is the right of the wife who is still alive, not inherited.

2. The assets left by the corpse Rp. 175,000,000.00 minus debts, wills, and funerals to become

$$Rp175.000.000 - (10.000.000 + 5.000.000 + 7.000.000) = Rp152.000.000$$

Inheritance share property: wife $\frac{1}{8}$, Mother $\frac{1}{6}$, and the rest for the child.

Heir	Inheritance section		
Wife	$\frac{1}{8}$	$= \frac{3}{24} \times 152.000.000$	IDR 19,000,000.00
Mother	$\frac{1}{6}$	$= \frac{4}{24} \times 152.000.000$	IDR 25,333,000.00
Child	the rest	$= \frac{17}{24} \times 152.000.000$	IDR 107,667,000

Inheritance rights for sons are 2 times that of daughters. So for the boys $\frac{2}{4} \times 107.667.000 = Rp53.833.500$. Meanwhile, each daughter gets IDR 26,916,750/child.

CONCLUSION

From the description above, it can be said that Faraidh has a very close relationship with the Mathematical Concept where when one of the family members dies a calculation process is required with a numerical model to divide the inheritance. And that in Life, of course, makes it very easy because the two of them have a relationship so that they produce fractions consisting of $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{3}, \frac{1}{6}$, dan $\frac{2}{3}$ what is commonly referred to as *alfurudhul muqoddaroh* in faraidh science.

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RELATIONSHIP BETWEEN PEER CONFORMITY AND STUDENTS' POLITE ATTITUDES TOWARDS TEACHERS OF SMP AHMAD DAHLAN JAMBI CITY

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Abstract

This research is motivated by problems related to student courtesy towards teachers, student manners are influenced by various factors, one of which is external factors due to the presence of students, one of which is peer conformity. The purpose of this study was to reveal the quality of students' politeness towards teachers and peer conformity and to reveal the relationship between peer conformity and students' polite attitudes towards teachers. In this study what is meant by peer conformity is seen from obedience, agreement and cohesiveness between peers, while students' courtesy towards teachers is limited to how students talk to teachers and treat teachers. This study used a quantitative approach with the correlation research method. As for sampling using the Total Sampling technique, the sample used in this study was 70 class VII students for the 2022/2023 academic year, SMP Ahmad Dahlan, Jambi City. This study uses a Likert scale, The results showed that peer conformity had a percentage of 73%, while the politeness of students towards teachers was 53%. hypothesis test m, showing the correlation analysis of the two variables is $r = 0.525$. there is a significant positive relationship between peer conformity and the polite attitude of students towards Jambi City teachers, and it is included in the correlation 0.41-0.70, which means that the correlation is moderate: adequate relationship. Based on the counseling teacher can make a program about counseling services in order to educate students regarding peer conformity and politeness

Keywords: peer conformity, courtesy towards teachers, student, teacher

Abstrak

Sopan santun siswa dipengaruhi oleh berbagai faktor salah satunya faktor eksternal karena adanya oleh siswa, salah satunya yaitu adanya konformitas teman sebaya. tujuan penelitian ini adalah untuk mengungkapkan kualitas sikap sopan santun siswa terhadap guru dan konformitas teman sebaya dan mengungkapkan hubungan antara konformitas teman sebaya dan sikap sopan santun siswa terhadap guru. Pada penelitian ini yang dimaksud konformitas teman sebaya yaitu dilihat dari ketaatan, kesepakatan dan kekompakan antar teman sebaya, adapun sopan santun siswa terhadap guru dibatasi tentang bagaimana cara siswa berbicara dengan guru dan memperlakukan guru ini menggunakan pendekatan kuantitatif dengan metode penelitian korelasi, Adapun untuk penarikan sampel menggunakan teknik Total Sampling, Sampel yang digunakan dalam penelitian ini berjumlah 70 orang siswa kelas VII tahun ajaran 2022/2023 SMP Negeri Ahmad Dahlan Kota Jambi. Penelitian ini menggunakan skala likert. Hasil penelitian menunjukkan bahwa konformitas teman sebaya memiliki persentase sebesar 73% sedangkan sikap sopan santun siswa terhadap guru 53%. uji hipotesis m, nunjukkan analisis korelasi kedua variabel tersebut adalah $r = 0.525$. terdapat terdapat hubungan positif signifikan konformitas teman sebaya dengan sikap sopan santun siswa terhadap guru Kota Jambi, dan termasuk ke dalam korelasi 0.41-0.70 yang artinya korelasi sedang :hubungan memadai. Berdasarkan guru BK dapat membuat program tentang layanan konseling dalam rangka mengedukasi siswa terkait konformitas teman sebaya serta sikap sopan santun

Kata Kunci: Konformitas Teman Sebaya, Sopan Santun Siswa terhadap Guru, murid, guru

INTRODUCTION

Education is a conscious and periodic effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, the people, the nation and the state, because education are the duties and responsibilities of the family, community and government (UU No. 20 of 2003).

In channeling an education, of course there is an educational institution consisting of formal and informal institutions, the Indonesian state itself has two educational institutions, namely formal and informal, but generally every human being is educated in formal institutions. The narrow term of this formal educational institution is called "School". ", one of the attitudes that is upheld and becomes a mandatory attitude for students is politeness.

According to Zuriyah in Samsiyah, Hanif and Parji (2020:42) Politeness is behavior in everyday life as a reflection of personality and noble character. a person's polite attitude is obtained through social interaction and association as well as education outside the family environment. With this, it indicates that the attitude of politeness towards students can be caused by social interactions and social interactions carried out by students.

At school, besides being a place to get learning, it is also a place to carry out activities such as carrying out social interactions and socializing, in interacting, social relations will arise between individuals. Social relations are defined as the way individuals interact with the people around them. Social relationships usually start at home and continue with their schoolmates.

According to Gita, Indah and Awaru in Parawansa and Nasution (2022: 631) The environment and peer groups are one of the important aspects for adolescents in determining their way of life. Therefore, adolescents often try to be able to adjust their behavior so that they can be accepted by the rules of their peer group so that conformity occurs.

According to Baron, Branscombe, Byrne, in Yunalia & Etika (2020:23) conformity is a form of social influence in which individuals change their attitudes and behavior to comply with social norms. According to Naviarta in Hanifa and Muslikah (2019: 139) summarizes that what is meant by peer conformity is an attempt by adolescents to adjust themselves to behave the same and carry out their social roles in accordance with the expectations and norms that apply in groups that have the same age, nature and level of maturity.

Based on the counseling teacher interviews, it was revealed that there were problems related to student courtesy towards the teacher, namely when learning in class took place, many students were noisy so that the class was not orderly and quiet.

The counseling teacher said that students are junior high school students, where the current

age of students is in the adolescent phase and is a transitional phase so that the influences from peers are very strong in influencing students' behavior/attitudes considering that students also spend a lot of time together so that this further strengthens social relations between students who follow peers, known as peer conformity.

The formulation of the problem in this study is:

1. How is the quality of peer conformity in class VII SMP Ahmad Dahlan, Jambi City?
2. What is the quality of the politeness of students towards teachers in class VII SMP Ahmad Dahlan, Jambi City?
3. Is there a relationship between peer conformity and the politeness of students towards teachers in class VII SMP Ahmad Dahlan, Jambi City?

METHODS

This research uses a quantitative approach with correlational research methods or often called associative research. According to Sutja, et al (2017: 62) argued that quantitative research is research that tests theory, uses a questionnaire instrument, processes data based on numbers or sums to draw conclusions in a predictive manner or from general to specific. The conclusion is knowing whether the theory is right or wrong.

The sampling technique in this study was total sampling, according to Sugiyono (2019: 134) total sampling, namely a sampling technique in which all members of the population are sampled, research with a population below 100 then the entire population is sampled, therefore in this study using total sampling. As for the sample of this research, 7th grade students totaled 70 people.

RESULT AND DISCUSSION

After the calculations are done in the tabulation, then the calculations are carried out with formula c, it is known that the percentage of peer conformity is 73% with the distribution of indicators, namely:

Table.1 distribution of indicators

No	Indikator	SKOR						
		Ideal	Max	Min	Σ	Mean	%	Ket
1.	Ketaatan (7)	35	34	17	1683	24,04	68,69	Baik
2.	Kesepakatan (10)	50	46	30	2598	37,11	74,22	Baik
3.	Kekompakan (8)	40	37	21	2067	29,52	73,82	Baik
Keseluruhan		125	117	68	6348	90,67	72,24	Baik

To find out in more detail, the data analysis shows that the lowest score is on the obedience indicator with a percentage of 68.69% while the percentage on the agreement indicator is 74.22%, the percentage on the cohesiveness indicator is 73.82%. And Overall is in the good category.

Then on the variable attitude of politeness of students towards teachers known through formula c it is known that the percentage is 53%, while the distribution per indicator is:

Table.2 distribution per indicators

No	Indikator	SKOR						
		Ideal	Max	Min	Σ	Mean	%	Ket
1.	Cara Berbicara (10)	50	36	13	1788	25,54	51,08	Sedang
2.	Cara Memperlakukan (23)	115	80	52	4386	62,65	54,48	Sedang
Keseluruhan		165	116	65	6174	88,19	52,78	Sedang

To find out in more detail, the data analysis shows that the lowest score is on the way of speaking indicator with a percentage of 51.08% while the percentage on the way of treating indicator is 54.48%, and overall is in the medium category.

Normality Test

Table.3 Normality Test

		Unstandardized Residual
N		70
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	6.29146174
Most Extreme Differences	Absolute	.096
	Positive	.067
	Negative	-.096
Test Statistic		.096
Asymp. Sig. (2-tailed)		.181 ^c
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

From the results of the statistical assumption test using the Kolmogorov Smirnov (K-S) method, it can be seen in the table above that the value of the Asymptotic, Sig of the two variables is 0.181. Based on the criteria for decision making requirements if (asypm.Sig.) > 0.05 and it is said to be abnormal if (asypm.Sig.) < 0.05. because above (asypm.Sig.) > 0.05, it can be concluded that the residual values are normally distributed.

Linearity Test

Based on the table above, it can be seen that the sig linearity value is $0.000 < 0.05$, while the sig deviation from linearity value is $0.532 > 0.05$. It can be concluded that there is a linear relationship between the peer conformity variable and the polite attitude of students towards teachers

Tabel. 4 Linearity Test

ANOVA Table					
			Sum of Squares	F	Sig
Sikap Sopan Santun Siswa terhadap Guru * Konformitas Teman Sebaya	Between Groups	(Combined)	1691.232	2.306	0.010
		Linearity	1038.008	25.476	0.000
		Deviation from Linearity	653.224	0.943	0.532
	Within Groups		2077.968		
	Total		3769.200		

Correlation Test

Tabel. 5 Correlation Test

Correlations			
		Konformitas Teman Sebaya	Sikap Sopan Santun Siswa terhadap Guru
Konformitas Teman Sebaya	Pearson Correlation	1	.525**
	Sig. (2-tailed)		.000
	N	70	70
Sikap Sopan Santun Siswa terhadap Guru	Pearson Correlation	.525**	1
	Sig. (2-tailed)	.000	
	N	70	70

** . Correlation is significant at the 0.01 level (2-tailed).

From the table above it can be seen that the sig value of $0.000 < 0.05$ means that the peer conformity variable with the polite attitude of students towards teachers has an adequate relationship of 0.525.

Discussion

In this study, there are three formulations of the problem that the researcher will describe with the following problem formulations: (1) What is the quality of peer conformity in class VII SMP Ahmad Dahlan, Jambi City?, (2) What is the quality of the politeness of students towards teachers in class VII SMP Ahmad Dahlan, Jambi City?, (3) Is there a third formulation of the problem, is there a

relationship between peer conformity and the politeness of students towards teachers in class VII SMP Ahmad Dahlan, Jambi City.

The discussion of the results of this study is that after analyzing the data and obtaining the results, the results of the first problem formulation, the quality of peer conformity is in the good quality category with a result of 73% then the second problem formulation, the results of the quality of the politeness of students towards teachers are in the medium category with the result of 53%, then the third problem formulation, it can be concluded that there is a relationship between peer conformity and the politeness of students towards teachers at SMP Ahmad Dahlan, Jambi City. This relationship is proven from the results of the sig value of $0.000 < 0.05$ which indicates a relationship between the two variables, and is evidenced from the results of the r-count correlation of 0.525 which is interpreted as a category of having a moderate correlation (adequate relationship).

CONCLUSIONS

Based on the results of research conducted at SMP Ahmad Dahlan, Jambi City, as well as the results of the analysis and discussion in the previous chapter, it can be concluded that there are several things that are in accordance with the formulation of the problem in this chapter to be studied. The conclusions from the results of the research and discussion are as follows:

1. The results of the calculation of the variable peer conformity (X) as a whole with indicators of obedience, agreement and cohesiveness in SMP Ahmad Dahlan Jambi City are included in the "Good" category with a percentage of 73%.
2. The results of calculations on the variable attitude of students' courtesy towards teachers (Y) as a whole on the indicator of how to speak and how to treat students of SMP Ahmad Dahlan Jambi City are included in the medium category with a percentage of 53%.
3. After the researchers analyzed the data on the two research variables, it was concluded that there was a relationship between peer conformity and the politeness of students towards teachers included in the correlational category. Based on the results of this study, it was obtained from statistical data that a correlation of 0.525 was obtained, so that the peer conformity variable (X) had a moderate/reasonable correlation with the politeness of students towards teachers with r count (0.525) and r table (0.2319). From this it can be concluded that "at SMP Ahmad Dahlan Jambi City, there is a positive and significant relationship between peer conformity and the polite attitude of students towards teachers. It is proven that r count is greater than r table, so that the proposed hypothesis is "accepted". The better the quality of peer conformity, the better the quality of the student's polite attitude towards the teacher.

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ISLAMIC EDUCATION IN THE TIME OF UMAR BIN KHATTAB: A HISTORICAL STUDY

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Abstract

Islamic education is required to be able to answer the challenges of every era. And the progress of this education started a long time ago when Islamic territory had reached from west to east, namely during the military expansion during the era of caliph Umar Bin Khattab. So the purpose of this study is to describe Islamic Education in the Era of Umar Bin Khattab. The method used is a literature study with descriptive techniques in concluding and analyzing the data so that this research is qualitative. The results of the study show that Islamic Education during the Umar Bin Khattab era included the provision of quality educational resources by sending them to become teachers and scholars in conquered countries. then the construction of educational infrastructure such as kuttab, majlis, and mosques. And finally, there are methods in education such as halaqah, talaqqi, and lectures.

Keywords: *Islamic Education, Umar Bin Khattab, Historical Studies*

Abstrak

Pendidikan Islam diharuskan mampu untuk menjawab tantangan disetiap zamannya. Dan kemajuan dari pendidikan tersebut sebenar sudah dimulai sejak dahulu di saat wilayah islam telah menjangkau dari barat hingga ke timur, yakni masa-masa ekspansi militer pada zaman kholifah Umar Bin Khattab. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Pendidikan Islam Di Masa Umar Bin Khattab. Metode yang digunakan adalah studi literatur dengan teknik deskriptif pada penarikan kesimpulan setelah dilakukan analisis data sehingga penelitian ini termasuk kualitatif. Hasil penelitian menunjukkan bahwa Pendidikan Islam di Masa Umar Bin Khattab mencakup penyediaan sumber daya pendidik yang berkualitas dengan mengirim mereka untuk menjadi guru dan ulama di Negara-negara yang berhasil di taklukkan, lalu pembangunan infrastuktur pendidikan seperti kuttab, majlis dan masjid. Dan terakhir adanya metode-metode dalam pendidikan seperti halaqoh, talaqqi dan ceramah.

Kata Kunci: *Pendidikan Islam, Umar Bin Khattab, Kajian Historis*

INTRODUCTION

Education is everything in life that influences a person's growth, education is a learning experience that takes place in all living environments and throughout life (Sanusi, 2018). Education is also a system that is run systematically so that it can achieve the goals that have been set to improve the quality of human life in all aspects of life (Hairudin, 2018). Education is a basic thing that is very important and indeed very necessary in everyday life. The first education we get is education in the family environment (Nurhuda, 2023a). In the family there are lots of things that we get from parents from birth to adulthood, children are given the most education in the family environment. Then, we get the second phase of education from the environment around us. Because, when we are in the community we get new things that can be adopted and there are still many educational values that we get from the

surrounding environment. After that the last is education in school institutions, education in school institutions has the goal of creating and forming good human seeds (Nurhuda, 2023b).

Education is one of the things that is a very vital need for the future of the nation's next generation, especially for the younger generation who are objects in the world of education, we can see this together, how is the role of education in fostering, and guiding generations to become better human beings. good again (Faiso, 2017). If we get little education then when living in this world we will often feel confused and have no direction. Because education is a very basic thing in human life which is useful for honing the mindset and character of every human being (Princess & Nurhuda, 2023).

Therefore, education is a guidance process that occurs because of a vertical relationship between those who lead and those who are led. As an effort so that humans can work together with others outside themselves to achieve goals in a society that helps each grow and is in the process of perfecting themselves and getting out of their limitations (Muadin, 2017). In addition to education, we must also have a religion that guides us in the future. Of course, the Islamic religion sent by Allah to the Prophet Muhammad is still spreading throughout the world. Because Islam is a religion that guides us on the right path (Nurhuda, 2022a).

Islamic education is education that is understood and developed from the fundamental teachings and values contained in the basic sources of Islam, namely the Quran and Sunnah (Moh Abdullah, 2019). Al-Qur'an is the first source of Islamic education because it has absolute value handed down by Allah SWT. The values in the Qur'an are timeless and relevant in every era so the ideal Islamic education must fully refer to the basic values of the Qur'an (Umar, 2010). In this study, the authors are interested in raising education during the time of Umar bin Khattab, because Umar's caliph was one of those who made Islamic education progress and develop and expand to other countries.

Umar bin Khattab was one of the companions of the prophet Muhammad SAW who had become the second caliph of the Islamic government. Umar had a high position on the side of the Prophet. Allah has given Umar the characteristics of the prophets and the position of the apostles so that he is a person who deserves the position of prophethood. Apart from that, Umar also received muhaddisin, or inspiration from Allah. Allah put the truth on Umar's tongue and heart, so Rasulullah SAW gave Umar the title Al-Faruq, namely the person who separates between truth and falsehood (Haekal, 2013). Umar's reign, which tended to be relatively long, namely 10 years, made the Islamic territory expand beyond the Arabian Peninsula. This means the wider spread of Islam at that time, seeing these conditions Caliph Umar also attached importance to the problem of Islamic education. This can be seen when Umar ordered commanders if they succeeded in controlling a city, they were ordered to build a mosque as a place of worship and education.

In connection with this educational effort, Umar appointed and appointed teachers for each conquered area, whose job was to teach the contents of the Koran and Islamic teachings to residents who had just converted to Islam. The dominance of new areas by Islam led to the emergence of a desire to learn Arabic as the language of instruction in these areas. New converts to Islam from conquered

areas had to learn Arabic if they wanted to learn and deepen Islamic knowledge. Therefore, at the time of Umar, there was already teaching Arabic (Asrohah, 1999). Regarding the explanation above, it can be seen that education during the time of Umar bin Khattab already had an Islamic education component which is implemented today in many educational institutions. Therefore the author is interested in discussing it to be able to use the past as an example and learning so that it will be even more glorious in the future, especially in the educational aspect.

RESEARCH METHODS

The method used in this research is a literature study by collecting various sources, be it from books, journals, websites or others to be reviewed so that they are relevant to the theme (Nurhuda et al., 2023). The technique used is to describe and answer the topic of the problem so that it is included in the qualitative research category. The data collection was carried out using a documentation approach, then observed for important parts and recorded. It has just been reduced and presented with a content analysis model so that it is easy to conclude (Nurhuda, 2021).

RESULTS AND DISCUSSION

Islamic education

Education is a system that operates systematically based on rules that aim to achieve predetermined goals and improve the quality of human life in all aspects of life. Because education is an effort to humanize humans. In other words, humans are born with noble instincts. Therefore, education is required to provide humane action in educating students (Muadin, 2017).

Educational goals include three aspects of standardization. First, guide the educational process. Second, motivating educational activities, because the basic purpose of education is to realize and internalize educational values for students. Third, educational goals are standards or educational evaluation measures. Therefore, it can be concluded that education is a process of instilling something into humans, and the process is carried out in stages so that it can be embedded in humans. The planting process refers to the methods and systems used to instill educational values (Hairudin, 2018).

In essence, Islamic education is the business of devout Muslim adults, the aim of which is to consciously direct and guide the development of the natural and basic abilities of students through Islamic teachings to achieve the highest point of growth and development. (Nurhuda, 2023c). Therefore Islamic education is an education that must consciously be carried out through Islamic law to achieve clear goals. Islamic education is universal, and people must be guided to realize that they are God's creation and their function is always to worship God (Nature, 2016).

Based on the description above, Islamic education can also be interpreted as physical and spiritual development based on Islamic religious law, to form the main personality according to Islamic standards. Therefore, Islamic education here means care and guidance for students and is an effort so that after completing their studies they can understand and practice Islamic teachings and turn them into a way of life (Nurhuda, 2022b).

So, Islamic education is a process of guidance that is carried out consciously and contains Islamic education material starting from values and aspects of Islam both those concerning aqidah, sharia, muamalah, and morals. It can be concluded with another explanation that Islamic education is a provision of guidance and teaching to students to improve the quality of potential faith, intellectual, personality, and skills of students as a form of preparation for future life based on Islamic teachings.

Islamic education has a foundation or footing that is used as a source or basis for Islamic education. The basis of Islamic education is the Qur'an and as-Sunnah which are valid throughout the ages. Heterogeneous Muslims with various schools of thought recognize and use the Al-Qur'an and as-Sunnah as the main sources. Of course, the level of understanding, interpretation, appreciation, and implementation of the norms of the Qur'an and as-Sunnah cannot simply be equated from one region to another. Local sociocultural problems play a role in giving different understanding patterns from one to another.

Fundamentals of Islamic Education

In the process of education, the purpose of education is the crystallization of values that want to be realized in students' personalities. One of the main requirements of Islamic education is an effort to continue and perpetuate cultural values in society (Minarti, 2016). Thus, education is a tool to achieve a goal for the community. For education to carry out its functions and benefit humans, it needs basic references. This is because education is the most important part of human life which naturally is a pedagogical person. The basic reference is an Islamic view of life with transcendent, universal, and eternal values.

The foundation is the foundation on which something stands or stands so that it can stand firmly. The basis of a building, namely the foundation on which the building is based so that it is upright and firm. Likewise, the basis of Islamic education is the foundation or principle so that Islamic education can stand upright and not easily collapse due to strong winds in the form of emerging ideologies, both in the present era and in the future. Broadly speaking, there are three basic Islamic education, namely the Koran, sunnah, and laws that apply in the country where we live (Uhbiyanti, 2005).

Islamic Education Goals

The goals in Islamic education can be categorized in several aspects, namely (Sudiyono, 2009):

- a. General purpose

The general goal is the goal to be achieved by all educational activities, either by teaching or by other means.

b. Final destination

Islamic education lasts a lifetime. So its ultimate goal lies at the end of life in this world.

c. Temporary Purpose

Temporary goals are goals that will be achieved after students are given a certain number of experiences that are planned in a formal education curriculum.

d. Operational Purpose

Operational goals are practical goals that will be achieved with several specific educational activities. A unit of educational activity with materials that have been prepared and are expected to achieve a certain goal is called an operational goal.

From this description, it can be concluded that Islamic education has broad and deep goals, as broad and as deep as the needs of human life as individual beings and as social beings who serve their creator and are imbued with the values of their religious teachings. Therefore Islamic education aims to cultivate a rounded human personality pattern through mental training, brain intelligence, reasoning, feelings, and senses. Islamic education must serve human growth in all aspects, both spiritual, intellectual, imagination, physical, scientific, and linguistic aspects. And Islamic education encourages these aspects toward excellence and the attainment of perfection in life.

Methods of Islamic Education

Following are some of the methods presented by Sudiyono, among others (Sudiyono, 2009):

a. Exemplary Method

The exemplary method is a way of guiding others about something in life so that the person experiences changes in himself according to what he is guided by which is done by giving examples or through guidance directly addressed to the person being guided.

b. Separation Method

The analogy method is a method of using allegory to teach about God's power to create right and wrong. From here, people know what is good and what is bad.

c. motivational method

The motivational method is a way to get happiness by encouraging success, and if you fail because you don't want to follow the right instructions, it will cause difficulties.

d. Instructional Method

Instructional Method is a method of teaching people to believe, act and behave according to one's character so that they can know how and behave in everyday life.

e. Question and answer method

The question-and-answer method is a method that is carried out by providing questions to be answered so that it has a better effect than the previous method because with this method one's understanding will be clearer and minimize errors in learning.

f. The Stories Method

The method of stories or stories in the world of education turns out to have effectiveness and appeal that touches feelings. Islam recognizes human nature to like the story and recognizes its considerable impact on feelings.

Omar's biography

Umar bin Khattab was born among the well-known Quraysh tribe and had a high position among the Quraysh tribe. Umar bin Khattab's full name was Umar bin Khattab bin Nufal bin Abd Uzza bin Rabba'ah bin Abdillah bin Qurt bin Uzail bin Ady bin Ka'ab bin Lu'ay bin Fihri bin Malik. Umar bin Khattab was born in Mecca in 583 AD which is 12 years younger than the Prophet Muhammad saw. Umar bin Khattab received the title al-Faruq (Daa, 2017). Umar bin Al-Khattab was born at 13 after the year of the elephant (As-Suyuthi, 2009). The color of his skin is reddish-white, his face is handsome, his arms and legs are muscular, his posture is tall as if he were driving a vehicle because he is so tall, and his body is strong and not weak. He likes to dye his hair and beard with Al-henna dye. He has long and bushy sideburns. When he walked, he walked quickly, when he spoke, his words were heard, and when he hit, the blows hurt (Ash-Shallabi, 2016). Umar has a well-built and strong body. hard, brave, and very disciplined. As a teenager, Umar was known as a tough wrestler and often participated in wrestling events at the annual event at the Ukaz Makkah market (Anuz, 2016). In addition, in terms of nature, Umar Bin Khattab has the characteristics of being fair, responsible, tough in solving various problems and tough in dealing with them and full of determination in both personal and public problems, polite towards the people and very authoritative, respected, has a sharp feeling, Umar bin Khattab has extensive knowledge, is intelligent, and has many other qualities that cannot be mentioned one by one.

Umar persistently defended everything that had become a tradition of the Quraysh tribe in the form of worship rituals and social systems. He has a sincere nature that makes him willing to sacrifice his soul to defend something he believes in. With this attitude, he was against Islam at the beginning of the preaching of Islam. Umar was worried that this new religion would undermine the established socio-political and cultural system of Mecca. At that time, Mecca did have a very strategic position among the Arabs. In this city, there is the Kaaba which is always visited by Arabs. This is what makes the Quraysh tribe a strategic position among the Arabs and makes Makkah spiritual and material wealth. This also makes Makkah develop and developed (Ash-Shallabi, 2016).

When Umar finished performing the pilgrimage in 23 H. He had time to pray to Allah at al-Abtah, complaining to Allah about his age and that was not young anymore, his strength had weakened, while the spread of the Muslims at that time was getting wider, he was afraid he would not be able to carry out the pilgrimage. its job perfectly. He asked Allah to pass him off and asked Allah to give him martyrdom and be buried in Medina (Katsir, 2014). Umar was stabbed by Abu Lu'luah Fairuz while performing the Mihrab prayer at the time of Fajr, Wednesday 25 Dzulhijjah 23 H with a dagger that has two eyes.

Abu Lu'luah stabbed him three times, the first stab was below his navel and he cut the veins in his stomach until finally Umar fell and ordered Abdurrahman bin Auf to replace him as the prayer priest. History says that Abu Lu'luah was a follower of the Zoroastrian religion (Lahore, 1981). Caliph Umar died exactly three days after the stabbing. He was buried on Saturday, the first day of the month of Muharram. After being prayed for by Shuhaib, Umar's body was lowered into the grave by Abdurrahman bin Auf, Sa'ad bin Abu Waqqas, Uthman, and Ali. Umar was buried in Aisha's room under the feet of the Prophet.

ISLAMIC EDUCATION IN THE TIME OF UMAR BIN KHATTAB

The expansion of Islamic territory during Umar's time led to developments in various aspects of Muslim life at that time, including aspects of Islamic education which developed rapidly in several of its components, namely:

1. Educator

With the expansion of Islamic territory outside the Arabian peninsula, the Caliph thought about Islamic education in areas outside the Arabian peninsula because these nations had different manners and cultures from Islam. For this reason, the caliph Umar ordered the commanders that if they succeeded in conquering an area, they should build a mosque as a place of worship and education. In connection with this educational effort, Caliph Umar appointed and appointed teachers for each conquered area, whose job was to teach the contents of the Koran and Islamic teachings to residents who had just converted to Islam. The dominance of new areas by Islam led to the emergence of a desire to learn Arabic as the language of instruction in these areas. New converts to Islam from conquered areas, must learn Arabic if they want to learn and deepen Islamic knowledge. Therefore, at this time there is teaching Arabic (Rosyidi, 2017).

The decision to provide salaries set by Umar bin Khattab through the Baitul Maal for teachers and fatwa givers so that they can fully concentrate on carrying out their teaching duties. Even if there is one teaching the children, Umar bin Khattab will be responsible for giving the salary through the Baitul Maal. There are in the city of Medina who teach their children to get

a salary of fifteen dirhams for one person every month (Lubis, 2020). The salary imposed by Umar bin Khattab on his employees was solely to finance their lives. In addition, it is their right to get a salary so they don't expect anything in return from society and concentrate on doing their job. Umar said to his employee: "My position and yours from this treasure (salary) is like someone who keeps the property of an orphan. Whoever is given enough, let him act wira'i. Whoever is poor, let him eat properly."

2. Educational institutions

During the time of Umar bin Khattab, educational centers were not only located in Mecca and Medina but were also spread across various other Islamic territories. Educational centers apart from Medina and Mecca are also in Egypt, Syria, Basyrah, Kuffah, and Damascus (Zuhairini, 1997). The educational institutions used are still the same as the educational institutions that existed at the time of the Prophet but were more developed, namely mosques, kuttab, and majlis.

- a. Kuttab, According to historical records, before the arrival of Islam, the Arab community, especially Mecca, was familiar with the existence of lower educational institutions, namely kuttab. Kuttab/maktab comes from the same basic word, namely kataba which means to write. While kuttab/maktab means a place to write or a place where writing activities take place. Most experts in the history of Islamic education agree that Islamic education at the basic level which teaches reading and writing then increases in the teaching of the Koran and basic religious knowledge (Dawn, 1996). But Abdullah Fajar made a difference, he argued that maktab is a term for classical times, while kuttab is a term for modern times (Nizar, 2005).
- b. Mosque, The history of Islamic education is closely related to the mosque. Talking about mosques comes from us talking about a place that is fundamentally seen as a place for broadcasting Islamic science and culture. The process that ushers in the mosque as a center of knowledge and knowledge is because it is in the mosque the first place to start studying the newly born religious knowledge and to get to know its foundations, laws, and goals. The mosque that was first built was the Quba Mosque after the Prophet SAW migrated to Medina. All activities of the people are focused on the mosque, including Islamic education. The educational assembly that was carried out by Rasulullah and his friends at the mosque was carried out with the halaqah system. As an educational institution, the mosque at the beginning of its development was used as a means of information and delivery of Islamic doctrines (Shaykh Maulana Shibli Nu'mani, 2015).
- c. Majlis, Umar bin Khattab lives in the Al-,Awali area, a suburban area, Medina which coincides with the Prophet's Mosque. It was in this area that Umar managed his life and liked to attend the Prophet's recitation assembly. Discusses various disciplines such as the Koran, hadith, commandments, history, and guidance. Narrated Umar that he came to the

Prophet's assembly together with his neighbors from the Ansar: "Umar narrated: "I and a neighbor from the Ansar, namely the Umayyads, bin Zaid, took turns attending the meetings of the Prophet Muhammad. One day he attended and another day I attended. If my turn comes, then I will tell you what I learned in the form of revelations and others. If his turn comes, then he will do the same thing (Ash-Shallabi, 2016)."

3. Educational Method

- a. Halaqoh, The entry of Islam Umar bin Khattab had a major influence on the world of Islamic da'wah. As told by Shuhaib bin Sinan he narrated: "When Umar bin Khattab converted to Islam, he showed his faith and invited him to preach openly. We sat around the Kaaba with halaqah, did tawaf at the Kaaba, and walked in rows to face people who were rude to us (Ash-Shallabi, 2016)."
- b. Talaqqi, Umar bin Khattab and their noble friends were educated with the Qur'anic education system. Thanks to the Koran, Umar bin Khattab's life has influenced his mind, heart, soul, and spirituality. This is because Umar bin Khattab studied face-to-face with Rasulullah SAW. Umar bin Khattab was educated on the educational manhaj of the Koran and the education taught by Rasulullah SAW. Since Umar bin Khattab converted to Islam, he made serious efforts to memorize and understand the Koran. He also always accompanied the Prophet Muhammad. and studied the revelations revealed to him until finally, he memorized all the verses and Surahs contained in the Koran.
- c. Lectures, Proverbs of Umar bin Khattab can be used as motivation for the claimants of Knowledge. Umar said: "Learn knowledge and teach people, learn calmness and calmness, be humble towards people teaching you the knowledge and the people you teach, don't be arrogant towards scholars, your knowledge will not teach ignorance. Umar's saying above explains that use knowledge and teach it. Study seriously and be humble towards people who teach knowledge and don't be arrogant towards scholars and knowledge doesn't teach you stupidity. Likewise, with the delivery of knowledge, Umar bin Khattab gave direction, teaching, and education to his people on the sidelines of his activities as a caliph.

CONCLUSION

After the explanation above, it can be said that Islamic education at the time of Umar Bin Khattab was quite advanced and rapid along with the expansion of Islamic territories from the Arabian peninsula to Europe. This is evidenced by the presence of several components of Islamic education at that time such as providing quality educational resources by sending them to become teachers and scholars in conquered countries, then building educational infrastructure such as kuttab, majlis, and mosques. And finally, there are methods in education such as halaqah, talaqqi, and lectures. All of these

components are continuing today, and are proof that Islamic education will continue to exist throughout the ages and will never be constrained by time. Thousands of thanks are conveyed by the author, and the highest appreciation goes to all those who have helped directly or indirectly in the publication of this article, may Allah give you multiple replies. Amen.

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CURRICULUM, LEARNING STRATEGIES, AND EVALUATION ACCORDING TO ISLAM

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Abstract

Education is a way to plan for the future of mankind which consists of many components including curriculum, strategy, and evaluation. These three things form an interrelated system such as a guide in life. Islam as a comprehensive religion will certainly not be separated from discussing the guidelines of the education system in its legal sources, namely the Al-Qur'an, Assunnah, and Ijma'. And the purpose of this study is to describe the Curriculum, Learning Strategies, and Evaluation According to Islam. The method used is qualitative with a literature study approach. The results of the study show that the curriculum is a systematic Manhaj to achieve the goals of Islamic education. The learning strategy is considered the outline of the course that must be followed in the learning process and is likened to the main points, namely faith, and Islam. While evaluation is often seen as an exercise to find out the extent of a student's abilities and how many results he can get from various activities so that later improvements or enrichment will emerge.

Keywords: Curriculum, Learning Strategies, Evaluation, Islam

Abstrak

Pendidikan menjadi jalan untuk merencanakan masa depan umat manusia yang mana di dalam terdiri dari banyak komponen diantaranya kurikulum, strategi dan evaluasi. Ketiga hal tersebut membentuk sistem yang saling berkaitan seperti pedoman dalam kehidupan. Islam sebagai agama yang komprehensif tentu tak akan lepas membicarakan pedoman-pedoman dari sistem pendidikan tadi dalam sumber-sumber hukumnya yakni Al-qur'an, Assunnah maupun Ijma'. Dan tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Kurikulum, Strategi Pembelajaran Dan Evaluasi Menurut Islam. Metode yang digunakan adalah kualitatif dengan teknik pendekatan studi pustaka. Hasil penelitian menunjukkan bahwa Kurikulum itu sebagai Manhaj yang sistematis untuk mencapai tujuan pendidikan islam. Adapun strategi pembelajaran dianggap sebagai garis-garis besar haluan yang mesti di tempuh dalam proses pembelajaran dan di ibaratkan seperti pokok-pokoknya yakni iman serta islam. Sementara evaluasi sering dianggap sebagai imtihan untuk mengetahui sejauh mana kemampuan peserta didik serta seberapa berapa hasil yang dapat ia peroleh dari berbagai kegiatan sehingga nanti akan muncul perbaikan ataupun pengayaan.

Kata Kunci: Kurikulum, Strategi Pembelajaran, Evaluasi, Islam

INTRODUCTION

Islamic education functionally is an attempt by Muslim humans to engineer the formation of human beings through the creation of situations of conducive educational interaction. In line with the concept of planning for the future of the ummah, Islamic education must have a set of contents or materials that will be transformed for students so that their personality is by Islamic ideals (Nurhuda, 2022b). Therefore it is necessary to design a form of Islamic education curriculum that fully refers to the basic values of Islamic teachings. The curriculum component in education has an important role and

position, because it is the operationalization of the goals to be aspired to, even the goals will not be achieved without the involvement of the educational curriculum.

The curriculum is one of the main components of education, and the curriculum itself is also a system that has certain components that complement one another. Can be likened to a pair of sandals or shoes which would be meaningless without anything else. Therefore, a complete synergy between these components is needed to produce optimal power, initiative, or ratio for students (Nurhuda, 2023d). In achieving the goals set in the curriculum, appropriate learning and evaluation strategies are also needed because, without these two things, the expected educational goals cannot be achieved optimally.

Then an understanding is needed regarding the harmonious relationship between curriculum, learning strategies, objectives, and also evaluation. It is intended that educators have a complete perspective in implementing education for students and not just half measures. Meanwhile, Islam as a religion that brings mercy to the universe has legal sources such as the Qur'an, As-Sunnah, or Ijma' which always provide guidelines for every aspect and aspect of human life (Nurhuda, 2022a). Although sometimes it doesn't appear explicitly, what is certain will be implicitly stated about the knick-knacks of human life.

One aspect that can make and bring out all human potential so that it can be perfect is the educational aspect which consists of various components such as curriculum, educators, students, and so on. And Islamic sources, especially the Qur'an, do not want to let go of talking about this so that wisdom, lessons, and also as a reminder for humans and all those who read it, including curriculum, strategy, and evaluation, are no exception. So from this background, the authors are interested in discussing curriculum, learning strategies, and evaluation according to Islam.

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RESEARCH METHODS

The method used in this research is qualitative with a literature study approach, namely by collecting various relevant sources such as books, journals, articles, websites, ebooks, or other things to be studied and reviewed to be able to answer the problem appropriately (Nurhuda, 2021). The collection technique by way of documentation is accompanied by a model of careful observation and recording of important matters to open up a systematic and accountable way of thinking. After being collected, the contents are analyzed descriptively, and a meaningful conclusion is drawn.

RESULTS AND DISCUSSION

Islamic Education Curriculum

1. Definition of Curriculum

Etymologically, the curriculum comes from Greek, namely *curir* which means runner, and *cure* which means the distance that must be traveled by runners. Based on this understanding, in the context of the world of education, it gives the meaning as a "circle of instruction", namely a circle of teaching in which teachers and students are involved. Based on this understanding, it can be concluded that the curriculum is the foundation used by educators to guide their students toward the desired educational goals through the accumulation of some knowledge, skills, and mental attitudes (Nurhuda, 2023e).

A curriculum is a device provided by an educational institution that contains lesson plans that will be given to students in one period of educational level (Mahmud, 2010). The curriculum is intended to direct education toward the goals that have been formulated previously. As an

educational plan, the curriculum has a central position in an educational activity, determining the implementation process and educational outcomes. The curriculum has a close relationship with efforts to develop students according to the goals to be achieved (Sanjaya, 2009) put forward three dimensions of understanding of the curriculum, namely curriculum as subjects, curriculum as learning experiences, and curriculum as planning of learning programs.

In the concept of curriculum as a subject, it is usually closely related to efforts to obtain a diploma which describes the ability of students. If the student has received a diploma, it means that he has mastered the lesson following the applicable curriculum. Figures who consider the curriculum as a learning experience are Hollis L. Caswell and Campbell (1935), who state that the curriculum is every learner's learning experience that is obtained from the guidance of the teacher. Hilda Taba (1962) stated that the curriculum is a plan that contains learning instructions and expected results.

2. Curriculum in the Qur'an

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

Meaning: *"It is not fitting for the believer to go to the battlefield all of them, why not go from each group among them some people to deepen their knowledge of religion and to warn his people, when they have returned to him so that they it can take care of itself"* (Qs. At-Taubah (9); 122)

The curriculum in Islamic religious education is also called the word "Manhaj" which means the clear path traveled by educators and their students to develop knowledge, skills, and attitudes. In addition, the curriculum is also seen as an educational program that is planned and implemented to achieve educational goals.

The Islamic education curriculum is Islamic education materials in the form of activities, knowledge, and experiences that are deliberately and systematically given to students to achieve the goals of Islamic education in other words the Islamic education curriculum is all activities, knowledge, and experiences that are deliberately and systematically given by educators to students in the context of Islamic education goals (Nurhuda, 2023a).

Based on the description above, the Islamic education curriculum is a component of religious education in the form of a tool to achieve goals. This means that to achieve the goals of religious education (Islamic education) it is necessary to have a curriculum that is by the goals of Islamic

education and also corresponds to the age level, the level of the child's psychological development and learning abilities (Princess & Nurhuda, 2023).

There are several opinions of scholars about the material that should be given to students (Hidayat, 2016):

- 1) According to Abu Thawam, after a child has memorized the Koran, the child should be taught to write, count and swim
- 2) Al-Ghazali stated that children are taught the Al-Quran, the history of the lives of great people, and religious laws
- 3) Al-Jahiz in his book "Risalat Al-Mualimin" said that small children should not be preoccupied with mere knowledge of nahwu. enough until they can read, write and speak properly. Children should be given lessons in arithmetic, essay writing, and skills in reading ideas from what they read.

From the opinions of the scholars above, it can be understood that the most important Islamic education material is the Al-Quran, both reading, memorizing, analyzing, and at the same time memorizing the teachings in everyday life. This is intended so that the teachings contained in the Al-Quran are embedded in the souls of students from an early age(Nurhuda et al., 2023).

3. Curriculum Principles

M. Arifin stated that the principles that must be considered when compiling the curriculum include 4 types, namely as follows(Hidayat, 2016):

- a. An educational curriculum that is in line with Islamic ideals is a curriculum that contains material (sciences) knowledge that can function to live an Islamic life.
- b. To function as an effective tool for achieving these goals, the curriculum must contain intrinsic and extrinsic Islamic values to be able to realize the goals of Islamic education.
- c. The curriculum with Islamic characteristics is processed through methods that are under the values contained in the goals of Islamic education
- d. The curriculum, methods, and goals of Islamic education must be related and animate each other in the process of achieving the desired product according to Islamic teachings.

Islamic Education Strategy

1. Definition of Educational Strategy

In general, the strategy has the meaning of an outline of the direction to act to achieve the goals that have been determined. (Djarama, 2010)Strategy is a tool to achieve long-term goals. Strategy, namely compiling or designing a plan to achieve a goal. Strategy is a careful plan

regarding activities to achieve specific goals, or it can also be explained that strategy is something that is used to quickly, and precisely, achieve goals. Educational strategy is one effort that can be done to improve the quality of education. (Nata, 2003)

2. Islamic Education Strategy

The Qur'an in conveying the main points of its contents has a strategy that can be accepted by all groups and various levels of reasoning power of its readers (Nurhuda, 2023c). Moving on from concrete things, which can be witnessed and acknowledged, such as rain, wind, plants, thunder, and lightning. Then turn to dogmatic matters, such as having to acknowledge the existence, majesty, power, and all the perfect attributes of Allah SWT. All of this is sometimes expressed in asking sentences, both to pay attention, make fun, remind in a good way, or with other intentions that can stimulate rabbani impressions, such as submission, gratitude, love, and special devotion to Allah. After that, various types of worship and ideal behavior are presented to practice the rabbani morals practically.

In Sobry's journal, several Islamic education strategies are worth considering for actualization in today's global education world (Sobry, 2010), among which are:

a. The intention of worship: the initial process in educational activities

If one pays attention to most of the works of the classical 'ulama' the discussion of intentions occupies the first position in their works, especially in the field of education. Al Zarnuji in his phenomenal work "ta'lim muta'allim" places the discussion of intentions in the second discussion after discussing the epistemology of science and jurisprudence and their advantages. He argued that intention is the root, the beginning of every action. Although in second place, Al Zarnuji emphasized that in the process of studying, the intention is the first step that must be passed. The intention is an urgent initial strategy in every activity, including educational activities. Success or not, many or few benefits obtained in education are determined by intention.

In this case, educators must remind their students that education is not solely for realizing mundane goals such as getting a job or position to meet basic needs and the acquisition of society, but education is intended as one of worship to seek His pleasure as well as the duty of the caliphate. "obligatory" from God to manage the earth and all its contents with science (Nurhuda, 2023b).

So, in the process of education, an educator should "install" the intention in his heart that the educational process be carried out in worship, which aims to hope for His pleasure, eliminate ignorance, revive religion (ihya' al diin), and preserve Islam (ibqa' al Islam).), because Islam will only triumph with science. Besides that, education is also intended to uphold the truth, eliminate tyranny, and as a "field" of fighting in developing mental and moral as well as maintaining the benefit of the people (Khiyaroh et al., 2023).

b. Future-oriented education

Ali bin Abi Talib's words quoted by Sobry in the book *Ahdaf al-Tarbiyah al-Islamiyah* regarding future-oriented education, namely "allimuuladakum gayra ma ta'lamtum, fa innahum khuliqu lizamani gayri Zamanikum" which means teach your children the best you can. what you have learned, because verily they were created for a different time than yours.

If you pay attention to Ali's words above, he wants to emphasize that education must be future-oriented. The social and cultural conditions that students will encounter are not the same as today's conditions. The challenges they will face will certainly not be the same as today. Human life is full of dynamics of change on all fronts. Therefore, a future-oriented education system is through "seeing" the present situation, and "wanting" the aspired future.

c. Paying attention to the duties and obligations of an educator

Being an educator is not limited to conveying, but one must pay attention to their duties and obligations as a professional educator, who dedicates his whole soul to education. In the context of Islamic education, al Ghazali explained the duties and obligations of teachers in the book *"Ihya' ulumuddin"* including the following:

- 1) Give love to students and treat them like their own children. An educator should be a substitute and representative of the parents of their students, namely loving their students like their own children. Such treatment is expected to bridge the psychological relationship between teachers and students such as the instinctive relationship between parents and their children. So, with the establishment of harmonization between the two, the relationship between them leads to the intrinsic goals of education, namely how students have good morals, have qualified cognition, and can be utilized in their lives.
- 2) Follow the example of the Prophet. The requirement as an educator, then he deserves to replace Rasulullah SAW, he is actually 'alim (knowledgeable, intellectual). Thus a teacher should be a representative and substitute for the Prophet who inherited his teachings and fought for them in people's lives. Likewise, the behavior, actions, and personality of an educator must reflect his teachings, on the morals of the Prophet Muhammad.
- 3) Be a role model for students. Al Ghazali said: "An educator must practice his knowledge, then his words. Because knowledge can be seen with the eyes of the heart. While actions can be seen with the eyes of the head. These words became a sharp criticism for educators, educators should practice everything they teach and practice all the knowledge they teach.

d. Creating and fostering good communication

Among the keys to implementing educational strategies according to Islamic concepts is good communication (tabligh), namely establishing harmonious and rational communication with students. Judging from the process, education is communication. That is, the process involved two components consisting of educators as communicators and participants as communicants. In

the learning process, the message to be communicated is the subject matter or education in the curriculum.

e. High creativity: become a complete educator

Creativity is the ability to create or produce something new. The creativity of educators can be understood as the creative actions of educators in teaching their students. The potential for creativity in Islam can be said to be *fitriah*, namely a potential that is holy, positive, and ready to develop to reach its peak, in which there are physical, thought, taste, and spiritual potentials (Nurhuda & Putri, 2023).

f. Educating by example: imitating the morals of the Prophet

The Qur'an has provided examples of how humans learn by imitating. The story of Qabil who knew how to bury the body of his brother Abel whom he had killed, was taught by Allah from imitating a crow digging the ground to bury the carcass of another crow. The human tendency to imitate learning through imitation causes exemplary to be very important in education. Rasulullah is an ideal role model for mankind. Friends at every opportunity try to imitate his attitude, ways, and morals. The Prophet's ability to educate his companions by example gave a big side effect in shaping their character.

g. Pray: the beginning and end of educational activities

Prayer does not mean just a request to obtain the good of the world and the hereafter. However, prayer is more aimed at determining and strengthening steps to achieve the intended good, because prayer is believed to contain the meaning of a request accompanied by effort. If the learning process always begins and ends with prayer, it is not only material knowledge that is obtained, but the benefits and blessings of this knowledge are also obtained.

Referring to the essence of the prayer, an Islamic educator is expected to be able to invite and motivate students to pray first before learning begins, as well as before ending learning, because the knowledge gained is part of the blessings of Allah SWT. So, prayer essentially has a strategic theological position in the educational process.

Evaluation of Islamic Education

1. Definition of educational evaluation

The term evaluation comes from the English language "evaluation" which means an action or process to find the value of something or can be interpreted as an action or process to find the value of something or can be interpreted as an action or process to determine the value of everything that has to do with the implementation process and goals. In Arabic, evaluation is known as "Ethan" which means exam and is known as *khaman* as a way of assessing the final result of the educational process. (Nata, 1997)

Soegarda Poerbawakatja in the "educational encyclopedia" outlines the broader meaning of education as "all the actions and efforts of the first generation parents to transfer their knowledge, experience, skills, and skills (people call this also "transferring culture") to the younger generation as an effort to prepare them so that they can fulfill their life functions both physically and spiritually. It can also be said that education is a deliberate attempt by adults to increase the influence of the child's maturity which is always interpreted as being able to bear moral responsibility for all his actions.(Poerbawakatja, 1967).

2. Evaluation of education in the Qur'an

Islamic teachings pay great attention to educational evaluation. Therefore, if the evaluation associated with educational activities has a very strategic position, the results can be used as input for improving activities in the education sector.

In various words of Allah SWT informs us that the work of evaluating human students is an important task within the framework of the educational process that has been carried out by education. This, for example, can be understood from the verse which reads as follows :

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning: "And He taught Adam the names (of things) in full, then presented them to the angels and then said: "Tell Me the names of those things, if you are truly righteous people!"

They replied: "Glory be to You, we know nothing except what You have taught us: verily You are the All-Knowing, the All-Wise (Al-Baqarah: 31-32)

He, namely Allah SWT, taught Adam all the names, that is, told him the names of objects and taught him the functions of objects. After the teaching of Allah SWT was digested by Adam as understood from the word, then Allah explained the objects to the angel and then said, "Tell Me the names of those objects if you are correct people in your suspicion that you are more natural to be caliph".

The angels who were questioned verbally answered while purifying Allah, there is no knowledge for us except what you have taught us, verily you are the All-knowing, the All-Wise. The point is not because you don't know but there is wisdom in between that. (Shihab, 2000)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ
السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Meaning: "Allah said:" O Adam, tell them the names of these things. So after telling them the names of the objects" Allah said: "Didn't I tell you that in fact Will know the secrets of the heavens and the earth and know what you give birth to and what you hide?" (Al-Baqarah: 33)

To prove the ability of the Khilafah to the angels, Allah says: "O Adam! Tell them the names of those things." Pay attention! Adam was ordered to "tell" that is to convey to the angels not "teach" them, teaching requires that the teaching material be understood by those who are taught, so it is necessary to repeat the lesson until it is truly understood, in contrast to delivery or news which does not require repetition and news must be understood.

From this verse, 4 things can be known. First, Allah SWT in the verse acts as a teacher giving teachings to Prophet Adam. The two angels did not receive the teaching as Prophet Adam had received. Third, Allah SWT ordered Prophet Adam to demonstrate the teachings received in front of the angels. Fourth, the evaluation material or the one being tested must have been taught.

In addition, God acts to provide teaching to His Creatures or His servants and can also provide supervision through the intermediaries of angels as recorders of human deeds.

3. Purpose and Function of Educational Evaluation

The purpose of evaluation in the field of education is divided into 2 types, namely as follows:

a. General purpose

- 1) To collect information materials that will be used as evidence regarding the level of development or progress experienced by students after they have followed the learning process for a certain period
- 2) To determine the level of effectiveness of teaching methods that have been used in the learning process within a certain period

b. Special purpose

- 1) To stimulate the activities of students in taking educational programs
- 2) To seek and find the factors that cause success and failure in participating in educational programs so that solutions can be found and ways of improvement can be found.

CONCLUSION

The curriculum in Islamic religious education is also called the word "Manhaj" which means the clear path traveled by educators and their students to develop knowledge, skills, and attitudes. The Islamic education curriculum is Islamic education materials in the form of activities, knowledge, and experiences that are deliberately and systematically given to students to achieve the goals of Islamic education in other words the Islamic education curriculum is all activities, knowledge, and experiences that are deliberately and systematically given by educators to students in the context of Islamic education goals. The term evaluation comes from the English language "evaluation" which means an action or process to find the value of something or can be interpreted as an action or process to find the value of something or can be interpreted as an action or process to determine the value of everything that has to do with the implementation process and goals. In Arabic, evaluation is known as "imtihan" which means exam, and is known as khataman as a way of assessing the final result of the educational process. Islamic teachings pay great attention to educational evaluation. Therefore, if evaluation is linked to educational activities, it has a very strategic position, because the results can be used as input for improving activities in the education sector.

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THE POSITION OF AJWIBAH AL FADHILAH LIL AS ILAH AL ASYARAH AL KAMILAH IN HADITH LITERATURE

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Abstract

This study conducts an analysis of the topic components encompassed within the literary composition entitled "Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah." This research utilizes analytical and descriptive approaches in order to carry out a comprehensive literature assessment. The objective of this study is to evaluate the influence of the book on the discipline of hadith science through an analysis of its contribution in producing original issues. The book known as "Kitab Al Ajwibah Al Fadhilah Lil As Ilah Lil 'Asyarah Al Kamilah" is a noteworthy scholarly addition to the field of hadith discipline, emerging during a time characterized by restricted advancements in Islamic research. This literary work introduces original and unexplored issues that have not been previously examined in the existing body of scholarly literature pertaining to the field of hadith studies.

Keywords: hadith, Islamic literature, component, original issues

Abstrak

Penelitian ini melakukan analisis terhadap komponen-komponen topik yang tercakup dalam komposisi kitab yang berjudul "Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah." Penelitian ini menggunakan pendekatan analitis dan deskriptif untuk melakukan penilaian literatur yang komprehensif. Tujuan dari penelitian ini adalah untuk mengevaluasi pengaruh kitab tersebut terhadap disiplin ilmu hadis melalui analisis terhadap kontribusinya dalam menghasilkan isu-isu orisinal. Kitab yang dikenal sebagai "Kitab Al Ajwibah Al Fadhilah Lil As Ilah Lil 'Asyarah Al Kamilah" merupakan tambahan keilmuan yang patut dicatat dalam bidang disiplin ilmu hadis, yang muncul pada masa yang ditandai dengan kemajuan terbatas dalam penelitian Islam. Karya ini memperkenalkan isu-isu orisinal dan belum pernah diteliti sebelumnya dalam literatur ilmiah yang berkaitan dengan bidang studi hadis.

Kata Kunci: hadis, Litreatur Islam, Komponen, isu orisinal

INTRODUCTION

The author Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah was identified by the name Abdul Hay bin Abdur Rahim. Nevertheless, upon reaching adulthood, he chose to adopt the name Muhammad and incorporated it into his existing name, resulting in the full name of Muhammad Abdul Hay Al Lucnowy. The individual in question was born on the 26th of Zulqaidah, 1264 H, in a locality inside Uttar Pradesh, the capital city of Lucknow, India. With a familial heritage rooted in religious devotion and intellectual pursuits, the individual's father emerged as a prominent scholar during his day. At the tender age of 10, he successfully completed the arduous task of committing the whole Quran to memory. Subsequently, he dedicated seven years of his life to acquiring a comprehensive understanding of diverse facets of Islamic knowledge under the tutelage of his father.

The individual's exceptional ability to memorize, profound comprehension, and passion for imparting acquired information contributed to his early scholarly achievements, particularly in the domain of hadith and the science of hadith. Indeed, subsequent researchers have widely regarded him as an exceptional individual and a prominent intellectual of the 13th century AH in the region of India.

In the field of scientific works and book writing, he is also a unique figure because he has provided a new style of thinking and participation in the field of Islamic science, especially the science of hadith. In the field of the science of Jarhu Wa At Ta'dil, for example, one of the most important branches of the science of hadith, there was not a single comprehensive essay in this field for twelve centuries until Abdul hay Al Lucnowy appeared in the 13th century H and wrote the book *Ar Raf'u Wa At Takmil Fie Al Jarh Wa At Ta'dil*. Likewise, the book of Al Ajwibah Al Fadhilah Lil As Ilah A;l 'Asyarah Al Kamilah, the object of this research article, his scholarly work in the field of hadith science has also made new contributions and improvements in this field of science.

Following his significant contributions to Islamic studies, he passed away at the age of almost forty during the month of Rabiul Awwal in 1304 AH. His legacy includes a collection of 120 academic publications.

Overview of Al Ajwibah Al Fadhilah

This book comprises a collection of correspondences exchanged between the esteemed author, Abdul Hay Al Lucnowy, and the renowned scholar from Lahore, Muhammad Husein Al Lahory. In the correspondence, Muhammad Husein Al Lahory formulated a series of 10 inquiries, directing Abdul Hay Al Lucnowy to engage in a comprehensive examination and response to each of them. The book named "*Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah*" was authored by Abdul Hay Al Lucnowy in response to the scientific nature of the problems posed, requiring thorough and extensive scientific explanations.

The book primarily explores two scientific subjects, namely the discipline of pure hadith science and the integration of hadith science with *usul al-fiqh*. Upon further analysis, it is evident that the book delves into five key subjects of hadith science and engages in six collaborative conversations between hadith science and *ushul fiqh* science, as seen in the subsequent table.

Table 1 discussions between hadith science and ushul fiqh science

Hadith Studies	Hadith and Ushul Fiqh Studies
Sanad, its importance and scope	Contradiction between two authentic hadith texts
The ruling on doing good deeds with da'eef traditions	The method of legal tarjih
Status of traditions in the Encyclopedia of Sunnah other than Sahihain.	Bukhari-Muslim narration, sanad variation, Fiqh capacity of hadith narrators as tarjih factors.
Hadiths that are the basis of law	Combination of two texts (الجمع بين النصين)
Conflicting views on the status of hadith	Deafening the hadith because the narrator of the hadith does not practice it.
	Contradiction between a mauquf tradition and a marfu' tradition

METHOD

This research employs analytical and descriptive methodologies to conduct a comprehensive literature review. This article aims to ascertain the extent to which the book has contributed to the discourse within the field of hadith science. The book entitled "Kitab Al Ajwibah Al Fadhilah Lil As Ilah Lil 'Asyarah Al Kamilah" is a notable contribution to the area of hadith science, which originated during a period of limited progress in the realm of Islamic scholarship.

RESULT AND DISCUSSION

The present work exclusively addresses the subjects within the field of pure hadith science, excluding any discussions pertaining to the science of *usul fiqh*.

The Significance and Extent of Sanad

In the present discourse, Abdul Hay Al Lucnowy underscores the significance of sanad by referencing the viewpoints of fifteen experts derived from several Islamic disciplines. These scholars' perspectives, as documented in numerous Islamic texts, together affirm the pivotal role of sanad within the domain of hadith scholarship. Abdul Hay Al Lucnowy, in his discourse, acknowledges the significance of the sanad and underscores its applicability beyond the realm of hadith, extending to encompass all other disciplines within the Islamic tradition. The individual in question made the following statement:

لابد من الإسناد في كل أمر من أمور الدين، وعليه الاعتماد، أعم من أن يكون ذلك الأمر من قبيل الأخبار النبوية أو الأحكام الشرعية، أو المناقب والفضائل، والمغاري والسير والفواضل، وغير ذلك من الأمور التي لها تعلق بالدين المتين والشرع المبين. فشيء من هذه الأمور لا ينبغي عليه الاعتماد ما لم يتأكد بالإسناد لاسيما بعد القرون المشهود لهم بالخير.

"There must be a Sanad in every religious matter, and this is the opinion that is relied upon. (It is not limited to the Prophetic traditions, the rulings of the Shari'ah, the reports of the virtues of prominent figures, the history of wars and other events, and everything else that has to do with religion and Sharia. It is not permissible to rely on anything related to these things until it has been proven that it has a strong sanad, especially after the centuries in which the Prophet's goodness was recognized (by the Prophet) (the first three centuries of Hijri)."

In addition, Abdul Hay Al Lucnowy cautioned against being deceived by the presence of hadiths in prominent literary works, since their inclusion in such texts does not automatically guarantee their legitimacy.

لا عبرة للأحاديث المنقولة في الكتب المبسوطه ما لم يظهر سندها، أو يعلم اعتماد أرباب الحديث عليها، وإن كان مصنفها فقيها جليلا يعتمد عليه في نقل الأحكام وحكم الحلال والحرام. ألا ترى إلى صاحب الهداية من أجلة الحنفية والرافعي شارح الوجيز من أجلة الشافعية... قد ذكرا في تصانيفهما مالا يوجد له أثر عند خبير بالحديث يستفسر، كما لا يخفى على من طالع تخريج أحاديث الهداية للزيلعي، وتخريج أحاديث شرح الرافعي لابن حجر الشافعي.

"The traditions narrated in the major books cannot be relied upon until they have been authenticated by the scholars of hadith, even if the author of the major books is a great jurist upon whom the rulings of the law (especially the rulings on halal and haram) are relied upon. Both of them have written in their works traditions for which there is no evidence among the hadith scholars who can explain (the validity of these traditions), as is clear to those who read the book of takhrij of Al Hidayah by Az Zaila'i and the book of takhrij of traditions Syarah Ar Rafi'i by Ibn Hajar Al 'Asqalani".

Nevertheless, the requirement of sanad (chain of inheritance) in all Islamic disciplines presents challenges for contemporary Muslims since the temporal gap between current generation and the Prophet or the original author of the text is quite vast. The need for a sanad necessitates the inclusion of individual teachers in a sequential manner, ultimately tracing back to the Prophet or, at the very least, the author of the book. Failure to adhere to this practice will result in the lack of recognition of one's scholarly competence. In his work titled "Al Ajwbah Al Fadhilah Lil as Ilah Al 'Asyarah Al Kamilah," Abdul Hay Al Lucnowy presents a very intelligent and pertinent answer that caters to the diverse generations of individuals seeking Islamic knowledge.

" وإن كان لابد من الإسناد في كل أمر من أمور الدين، لكن قد يقوم مقامه نقل من يعتمد عليه، وتصريح من يستند إليه، لا سيما في الأعصار المتأخرة، لفوات اهتمام الإسناد فيها بالشروط المقررة، فإن شدد فيها بطلب الإسناد في كل أمر فات المراد فيكتفى بتصريح من عليه الاعتماد "

"If there is to be a sanad in all matters of religion, then that necessity can be represented by the narration of knowledge by someone who has the capacity (in knowledge), and/or the statement of a reference figure in knowledge. This is especially so in recent times, since the attention to sanad in recent times, based on the stipulated conditions, has ceased to exist. If emphasis is placed on the issue of sanad in all matters (of Islamic knowledge) then the main purpose of knowledge will be neglected, hence it is sufficient to rely on the statements of reference figures."

Performing virtuous deeds based on da'eef hadiths

There are three distinct perspectives among scholars about this matter. The first viewpoint asserts that utilizing them as evidence is not acceptable. Conversely, the second viewpoint argues that it is indeed permissible to employ them as evidence. The prevailing perspective among academicians is that the utilization of it is deemed acceptable, but subject to specific circumstances. Abdul Hay Al-Lucnowy aligns with the prevailing viewpoint among scholars on this matter. He does not outright dismiss the da'eef hadith, nor does he fully endorse it. Instead, he adopts a moderate stance by accepting it with certain circumstances.

The conditions for accepting ahaif traditions as viewed by the majority of scholars are:

- the falsity of the hadith is not too severe
- It is within the scope of the general meaning of other proofs.
- Practising it out of caution and not believing in its authenticity.

The present inquiry pertains to the position and significance of Hadiths within the Encyclopedia of Sunnah, excluding the Sahihain.

In this scholarly analysis, Abdul Hay Al Lucnowy critically evaluates the contemporary status of traditions, as documented in many volumes of the sunnah encyclopaedia. The importance of this discussion lies in the need to refrain from making hasty generalizations regarding the authenticity of all traditions recorded in Islamic reference material, namely those focused on the collection of traditions. In a similar vein, it is imperative to refrain from making the claim that only Sahih Bukhari and Sahih Muslim encompass sahih (genuine) traditions. In contrast to the previously mentioned assertion, it is crucial to recognize that the credibility of all traditions encompassed in the compilations of Sahih Bukhari and Sahih Muslim is really verified. Nevertheless, it is crucial to acknowledge that in addition to these two compilations, the collection comprises many traditions that are categorized as sahih (genuine), hasan (good), dhaif (weak), and even incorrect.

Within this discourse, Abdul Hay Al-Lucnowy demonstrates a restricted level of analysis, predominantly relying on the incorporation of academic perspectives. However, it is crucial to acknowledge that the absence of the author's own interpretation in the book *Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah*, despite the inclusion of quotes from other academics, does not detract from its scholarly character. The author's selection of viewpoints is characterized by robustness and authority, as they have been meticulously chosen in accordance with the recognized norms of hadith science. The presentation of several perspectives offers the reader a thorough comprehension and awareness.

This inquiry pertains to the fundamental and introductory details regarding the books encompassed inside the hadith encyclopaedia. The works mentioned in the academic evaluations cited in Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah are as follows:

Table 2. scholars quoted in the book Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah

مصنف حماد بن سلمة	مسند الحسن بن سفيان	سنن أبي داود
مصنف سعيد بن منصور	مسند البزار	سنن الترمذي
مسند وكيع بن الجراح	مسند أبي يعلى الموصلي	سنن النسائي
موطأ أبي ذئب	صحيح سعيد بن السكن	سنن ابن ماجه
موطأ ابن وهب	المنتقى لابن الجارود	سنن الدارمي
الموطأ للإمام مالك بن أنس	مصنف قاسم بن أصبغ	تصانيف الدارقطني
تصانيف الحافظ ابن المنذر	مصنف الطحاوي	تصانيف البيهقي
التفسير للثعلبي	مسند أبي بكر بن أبي شيبة	تصانيف الخطيب البغدادي
التفسير للواحدي	مسند عثمان بن أبي شيبة	المستدرک علی الصحیحین للحاکم
حلية الأولياء لأبي نعيم الأصبهاني	مسند ابن سنجر	صحيح ابن حبان
الفردوس للدليمي	مسند علي بن المديني	مسند أبي داود الطيالسي
تاريخ دمشق لابن عساكر	مسند أبي غرزة	مسند عبيد الله بن موسى
فقه أبي ثور	مصنف عبد الرزاق	مسند أحمد
مسائل ابن حنبل	مصنف بقي بن مخلد	مسند ابن راهويه
	كتاب محمد بن نصر المروزي	مسند عبد بن حميد

The Legal Basis of Hadith

According to the scholarly consensus on hadith, it is deemed impermissible to utilize weak traditions as evidentiary support in topics pertaining to aqeedah (creed) and law. The sole distinction between these two perspectives is in their stance on aqeedah, specifically regarding the extent of acceptable proof. One viewpoint maintains that evidence should be confined to mutawatir traditions, while the other allows for the inclusion of non-mutawatir sahih and hasan traditions. The second distinction is to the permissibility of engaging in slightly doubted traditions within the context of fadhail 'amal worship.

Abdul Hay Al-Lucnowy aligns with the prevailing scholarly perspective on this matter, advocating for the restriction of legal traditions to sahih and hasan traditions, while asserting that da'eef traditions lack the requisite validity to serve as a legal foundation.

Therefore, he asserts that individuals who engage with a compilation of hadith should undertake three essential measures to discern the accepted (maqbul) and rejected (mardud) narratives. The examination of opponents' evaluations of the reliability and applicability of the hadith as a kind of evidence is essential.

- Engage in independent analysis and evaluation whenever feasible.
- Adopt a stance of tawaqquf, which entails neither complete acceptance nor outright rejection.

Diverging Opinions on the Status of Hadith

The present discourse pertains to the preceding one concerning the methodology employed in determining the evaluative stance of hadith critics towards a certain hadith in instances when conflicting viewpoints arise. Three recommendations are offered on this matter.

- Upon analyzing the evaluative stance used by critics, it becomes evident that there exist individuals who exhibit a tendency towards precipitous categorization of traditions, juxtaposed with those who demonstrate a more impartial and unbiased approach. The attitude of Al Hakim in Al Mustadrak might be characterized as hasty, since he immediately concluded that the traditions included in Al Mustadrak met the criteria of authenticity found in Sahih Bukhari and Muslim. Nevertheless, it was discovered that some traditions presented in this book faced criticism from experts due to their failure to meet the criteria of authenticity as established in Sahih Bukhari and Sahih Muslim. The objective re-examination of the traditions in the book occurred with the advent of Shamsuddin Az Zahaby in the late seventh century. Therefore, in the event of a divergence of viewpoints about the significance of the traditions mentioned in the book, it is recommended that the perspective of Shamsuddin Az Zahaby be given precedence.
- The analysis also examines the evaluative stance used by critics towards the credibility of the hadith, distinguishing between those who have a tendency to readily dismiss the hadith and adopt an extreme approach in discrediting the narrators, and those who maintain objectivity in their assessment, considering both the credibility of the hadith and the credibility of the narrators. The table shown below delineates many hadith critics who coexisted within the same century yet diverged in their approaches to critique.

Tabel 3. Hadith critics who lived in the same century but were separated by their critical methods

Engaging in extremity	Maintaining objectivity
Syu'bah bin Al Hajjaj	Sufyan Ats Tsauri
Yahya Al Qaththan	Abdurrahman bin Al Mahdy
Yahya bin Main	Ahmad bin Hambal
Abu Hatim Ar Razy	Bukhari

In the event of a divergence of viewpoints between the critics situated in the left column and those positioned in the right column, precedence is given to the perspectives expressed by the critics in the right column.

- Examining the available evidence and underlying reasons. In this instance, Abdul Hay Al Lucnowy provides an illustration by using As Suyuthy's viewpoint on the divergence of opinions concerning the resurrection of Prophet Muhammad's parents subsequent to his apostleship. There was a scholarly division over the authenticity of this Hadith, with some scholars categorizing it as a manufactured Hadith, as asserted by Ad Daraquthny and Ibn Al Jauzy, while others considered it a weak Hadith, as cited by Al Khathib Al Baghdady, Ibn 'Asakir, and other scholars. According to Suyuthy, upon careful examination of the arguments provided by individuals who assert the falsehood of some traditions, it becomes evident that these reasons lack substantive impact. Consequently, the designation of certain traditions as false is unjustified.

CONCLUSION

Based on the preceding discussion, it is obvious that Abdul Hay Al Lucnowy has made a noteworthy and original addition to the field of hadith studies by addressing hitherto unexplored material within the existing literature on hadith science. One example of a significant academic work in the field of hadith studies is the book titled "Ulumul Hadith" authored by Ibn Ash Shalah, often commonly referred to as the "Muqaddimah Ibn Ash Shalah." This particular book serves as a central reference point within the realm of hadith scholarship. Upon examining its content, it becomes evident that the book encompasses a total of sixty-five debates, all of which predominantly focus on theoretical aspects of the subject matter.

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THE CONCEPT OF KUFR IN LEADER VERSES: A COMPARATIVE INTERPRETATION STUDY

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Abstract

The role of a leader carries significant importance among groups, regardless of their size or scope. The composition and direction of a group are predominantly influenced by its leader, who plays a pivotal role in guiding the group towards positive outcomes such as well-being, affluence, and growth, or perhaps leading it towards detrimental consequences. Hence, it becomes incumbent upon individuals to exercise discernment and caution when selecting leaders. The leader assumes a vital role in promoting justice and equality throughout society, as prescribed by the teachings of the Quran. Additionally, the leader is entrusted with the divine mandate. The primary tenets of effective leadership encompass the virtues of equity and forbearance in relation to all those under their guidance. Political conflicts are frequently observed during leadership elections, particularly in Indonesia, throughout the remainder of the year. Several verses from the Quran are employed as theorems to substantiate and formulate da'wah passages. The following passages in the Qur'an may pertain to the concept of leadership. There exist around 10 verses within the Islamic scripture that exhibit a similar pattern of progression and are commonly interpreted as verses pertaining to leadership. These verses include Al-Imrān 118, 28, An-Nisā' 144, 89, 139, Al-Maidah 51, 57, and 81. The research was carried out by gathering relevant material from scholarly works such as "Al-Manar" by Muhaamad Rasyīd Ridā', "Fahrirrazī" by Muhaamad ar-Razī Fahrudin, and "FīDilālī al-Quran". The works "Al-Misbah" authored by Muhammad Qurasy Shihab and "Al-Bayān" authored by Muhammad Hasbi Asyidiqi were written by Sayīd Qthb. Based on the findings of this study, it was determined that the term 'auliyā', as interpreted by the mufasir, does not lend itself to a straightforward interpretation as 'leadership' in the verse pertaining to the mufrad wali. This is due to the fact that the word in question has a range of closely related meanings.

Keywords: leader, justice, equality, elections, Islamic studies

Abstrak

Peran seorang pemimpin mempunyai arti penting di antara kelompok-kelompok, terlepas dari ukuran atau ruang lingkungannya. Komposisi dan arah suatu kelompok sebagian besar dipengaruhi oleh pemimpinnya, yang memainkan peran penting dalam membimbing kelompok tersebut menuju hasil positif seperti kesejahteraan, kemakmuran, dan pertumbuhan, atau mungkin mengarahkannya menuju konsekuensi yang merugikan. Oleh karena itu, menjadi kewajiban setiap individu untuk menerapkan kebijaksanaan dan kehati-hatian ketika memilih pemimpin. Pemimpin mempunyai peran penting dalam memajukan keadilan dan kesetaraan di seluruh masyarakat, sebagaimana ditentukan oleh ajaran Al-Quran. Selain itu, pemimpin dipercayakan dengan amanat ilahi. Prinsip utama kepemimpinan yang efektif mencakup nilai-nilai keadilan dan kesabaran dalam hubungannya dengan semua orang yang berada di bawah bimbingannya. Konflik politik sering terlihat selama pemilihan pemimpin, khususnya di Indonesia, sepanjang sisa tahun ini. Beberapa ayat Al-Quran digunakan sebagai teorema untuk memperkuat dan merumuskan ayat-ayat dakwah. Ayat-ayat Al-Qur'an berikut ini mungkin berkaitan dengan konsep kepemimpinan. Terdapat sekitar 10 ayat dalam kitab suci Islam yang menunjukkan pola perkembangan serupa dan umumnya ditafsirkan sebagai ayat yang berkaitan dengan kepemimpinan. Ayat-ayat tersebut antara lain Al-Imrān 118, 28, An-Nisā' 144, 89, 139, Al-Maidah 51, 57, dan 81. Penelitian dilakukan dengan mengumpulkan materi relevan dari karya ilmiah seperti "Al-Manar" oleh Muhaamad Rasyīd Ridā', "Fahrirrazī" karya Muhaamad ar-Razī Fahrudin, dan "FīDilālī al-Quran". Karya "Al-Misbah" karya Muhammad Qurasy Shihab dan "Al-Bayān" karya Muhammad Hasbi Asyidiqi ditulis oleh Sayīd Qthb. Berdasarkan temuan penelitian ini, disimpulkan bahwa istilah 'auliyā' sebagaimana ditafsirkan oleh mufasir tidak dapat ditafsirkan secara lugas sebagai 'kepemimpinan' dalam ayat yang berkaitan dengan mufrad wali. Hal ini disebabkan karena kata yang dimaksud memiliki berbagai arti yang berkaitan erat.

Kata Kunci: pemimpin, keadilan, kesetaraan, pemilihan umum, kajian islam

INRODUCTION

A leader is a very important figure in a group, both small and large, the existence and orientation of the group is determined by the leader, whether it will be led towards goodness, prosperity and prosperity or whether it will be directed towards destruction. Therefore, it is everyone's responsibility to be selective and careful in choosing leaders.

The leader is the first figure who must uphold justice and the principles of equality for all society as taught by the Koran and the leader is also the holder of a mandate from God. The most basic principles of leadership are justice and welfare for those they lead. In every leadership election in recent years, especially in Indonesia, the phenomenon of political conflict often occurs which carries the name of religion and ideology, where there are several groups who loudly proclaim and preach that Islam strictly prohibits electing leaders who are infidels or non-Muslims. A number of verses from the Koran were also used as arguments to legitimize this discourse. Some people use these verses as a propaganda tool. If you look at these verses at a glance, their meaning is related to leaders. In the Koran, there are at least ten verses that have similar editorial characteristics which can be understood at a glance as leading verses, these verses are as follows:

First, QS. an-Nisā' : 144

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

Meaning: O you who believe, do not take disbelievers as guardians by leaving the believers behind. Do you want to make a real excuse for Allah (to torture you)

Second, QS. an-Nisā' : 89

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا

Meaning: They want you to become disbelievers as they have become disbelievers, then you will become the same (with them). So do not make any of them (your) helpers, until they emigrate to the path of Allah. So if they turn away, take them prisoner and kill them wherever you find them, and do not take any of them as protectors, and do not (nor) be helpers.

Third, QS. an-Nisā' : 139

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتُهُمْ عَلَيْهِمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Meaning: (namely) those who take the disbelievers as helping friends by leaving the believers. Do they seek power on the side of those infidels? So indeed all power belongs to Allah.

Fourth, QS.Āli 'Imrān : 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ
وَأِلَى اللَّهِ الْمَصِيرُ

Meaning: Do not let the believers take unbelievers as guardians by leaving the believers behind. Whoever does this, he will certainly be free from Allah's help except because of (a strategy) to protect himself from something that is feared by them. And Allah warns you against His own (torture). And only to Allah (your) return.

Fifth, QS.Āli 'Imrān : 118

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ
قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

Meaning: O you who believe, do not take as your trusted friends people outside your circle (because) they will never stop (causing) harm to you. They like what troubles you. Hatred is evident from their mouths, and what their hearts hide is even greater. We have indeed explained to you (Our) verses, if you understand them.

Sixth, QS. al-Mā'idah 51 :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Seventh, QS.al-Mā'idah : 57

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

Meaning: O you who believe, do not take as your leaders those who make your religion the fruit of mockery and games, (namely) among those who were given the Book before you, and those who disbelieve (the polytheists). And fear Allah if you are truly believers.

Eighth, QS. al-Mā'idah : 81

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

Meaning: If they had believed in Allah, in the Prophet (Moses) and in what was revealed to him (the Prophet), they would not have taken the polytheists as helpers, but most of them were wicked people.

Ninth, QS. al-Mumtaḥanah : 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الرَّسُولِ وَإِيَّاكُمْ أَنْ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Meaning: O you who believe, do not take My enemies and your enemies into loyal friends whom you convey to them (the news of Muḥammad), out of compassion; whereas in fact they have denied the truth that came to you, they expelled the Messenger and (expelled) you because you believed in Allah, your Lord. If you really go out to strive for My path and seek My pleasure (do not do that). You tell them (Muḥammad's news) in secret, out of compassion. I know better what you hide and what you reveal. And whoever among you does so, then indeed he has strayed from the straight path.

From a number of verses above, according to the Indonesian Ministry of Religion's translation of the Qur'an, it appears that it is prohibited for believers to choose leaders from among unbelievers. Problems like this will certainly divide and cause conflict between communities, because Indonesia is not an Islamic country, but rather a country in the form of a republic, various religions live in it and the majority is Islam.

Therefore, it is necessary to conduct a more in-depth study in interpreting this verse so that it is not interpreted purely textually without paying attention to the socio-religious context when the verse was revealed and also the socio-religious context of today's society. What is the meaning of *aulyā'* in this verse, what is the meaning of *kufr*, and what is the *munāṣabah* and what is actually the content of the verse, all of this needs a detailed explanation, so that we can feel the wisdom of the revelation of the Koran as guidance and mercy, not the disaster caused by misunderstanding it.

Aṭ-Ṭabāṭabā'ī, in his interpretation of *al-mīzān*, interprets the word *aulyā'* as a form of closeness to something that causes elevation and the disappearance of the boundaries between the nearer and the approached for the purpose of that closeness. In the context of piety and help, *aulyā'* means helpers. If understood in the context of association and affection, it means soul attraction so that *aulyā'* is the beloved who makes someone attracted to him, fulfills his wishes and follows his orders. Meanwhile, in terms of obedience, *makaulyā'* means whoever gives orders and whose decisions must be obeyed.

So the meaning of the word *aulyā'* as meaning leader is a hasty translation without considering the textuality and contextuality of the verse. On the other hand, we cannot simply understand this verse as a prohibition against electing infidel leaders and/or a condemnation for not associating with, befriending, befriending infidels. Differences in interpreting *aulyā'* in this verse will create issues of sensitivity between Islam and non-Islam if each is not understood according to the context of the time the verse was revealed and the context of relations between Islam and non-Islam in the present. Several Tafsir scholars said that we should not understand the theme of disbelief in this verse as limited to those who disbelieve in Allah.

According to Quraish Shihab in his commentary on *al-Mishbah*, the word "infidel" is usually understood in the sense of anyone who does not embrace the religion of Islam, this meaning is not wrong, but it should be remembered that the Koran uses the word "infidel" in various forms for many

meanings, the culmination of which is the denial of existence. or the oneness of Allah, followed by reluctance to carry out commands and stay away from his prohibitions even though he does not deny His form and oneness, up to not being grateful for his blessings, namely stinginess . As found in QS. Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَرْبِدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: And (remember too), when your Lord announced: "Indeed, if you are grateful, We will certainly increase (favours) to you, and if you deny (My favours), then truly My punishment will be very painful."

On this basis, it can be said that kufr or infidelity is any activity that is contrary to the aims of religion and thus even though this verse comes down in the context of prohibiting believers from making Jews and Christians as leaders who are given the authority to handle the affairs of believers, this prohibition also includes people called Muslims who carry out activities that are contrary to the aims of Islamic teachings. This prohibition is because their activities are outwardly friendly, helping and defending Muslims, but secretly they are betraying them.

So, if this verse is used to legitimize the prohibition on electing infidel leaders who, in general understanding, are non-Muslims, then in the author's opinion this needs to be reviewed again, this is because leadership in Indonesia is leadership that is political, not religious, and apart from that, it is not justified for leaders in this country or anyone else to force other people into religion. This provision is protected by the law of the Republic of Indonesia article 29 paragraph 2 which reads as follows:

The state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs.

Seeing that the problem above is a very serious matter in the nation, religion and state, especially in choosing leaders to avoid division and conflict between religions, the author feels that this problem needs to be studied in depth in order to become a solution in society, and is worthy of being used as a study entitled "The Concept of Kufr in Leaders' Verses: A Comparative Interpretive Study".

METHOD

The study was conducted by collecting pertinent information from academic sources, including "Al-Manar" by Muhaamad Rasyīd Ridā', "Fahriirrazī" by Muhaamad ar-Razī Fahrudin, and "FiDilālī al-Quran". The writings "Al-Misbah" written by Muhammad Qurasy Shihab and "Al-Bayān" authored by Muhammad Hasbi Asyidiqi were attributed to Sayīd Qthb.

RESULT

Mufasir's view of the leader's verse

To begin this discussion the author examines Surah Āli-Imrān Verse 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

Meaning: Let not the believers take the disbelievers as guardians, leaving the believers behind. Whoever does so will be deprived of the help of Allah except for the sake of preserving themselves from what they fear. And Allah warns you against Himself. And only to Allah do you return.

In this verse at a glance we can know that Allah forbids the believers to appoint a disbeliever as Walī by leaving the other believers behind except in case of necessity. Whoever does so will be rewarded by Allah for their prohibition. In this verse there is the word kafir and the word Auliyā', who is the kafir here, how the meaning of Auliyā' in this verse according to the mufasir is as follows. First, I will start with the views of Muḥammad Rashīd Riḍā'. Among other things, his discussion of this verse is :

قال وذكروا في سبب نزول الآية انها نزلت في حطب بن ابي بلتعة وقيل انها نزلت في ابن ابي سلول زعيم المنافقين وقيل في جماعة من الصحابة كانوا يوالون بعض اليهود ومهما كان السبب في نزولها فانا نعلم ان من طبيعة اجتماع في كل دعوة ان يوجد في المستجيبين لها القوي والضعيف على ان مظاهر القوة والعزة تغر بعضه الصادقين وتؤثر في نفوس بعض المخلصين فما بذك بغيرهم ولذلك نهى الله تعالى عن المؤمنين عن اتخاذ الاولياء من الكافرين وقد ورد بمعنى هذه الآية ايات اخرى فلا بد من تفسيرها تتفق به معانيها

Muḥammad Rashīd Riḍā' said that the commentators are unanimous that the reason for the revelation of this verse was about a man whose name was Hātib ibn Abi Balta'ah, whose history is well known, and a few said that this verse was revealed about Ibn Abi Salul, the leader of the hypocrites, and also argued that this verse was revealed about some Companions who appointed some Jews as Walī. As it is known that when the delivery of Islam by the Prophet there were some people whose faith was strong and some were weak. Because the weak when faced with things of splendor and advantages they will be deceived by people who are not Muslims, because of this Allah forbids Muslims to appoint disbelievers as the closest person. There are so many verses that have been revealed whose meanings are in line with the meaning of this verse that we need to interpret them correctly.

From Muḥammad Rashīd Riḍā's explanation, it is known that to avoid things that will cause harm in the future, Muslims should avoid them and avoid them. The explanation of this verse, according to him, is found in many other verses that are similar to the meaning of this verse, which should be interpreted by the mufasir with the meaning that is similar to this verse.

Meanwhile, according to Ar-Rāzī.

واعلم ان كون المؤمن مواليا للكافرين يحتمل اوجه احدها ان يكون رضيا بكفر ويتولاه لاجله وهذه ممنوع منه لان كل من فعل ذلك كان مصوبا له في ذلك الدين وتصويب الكفر كفر والرضا بالكفر كفر فيستحل ان يبقي مؤمنا مع كون بهذ الصفت وثانها المعاشرة الجملة في الدنيا بحسب الظاهر وذلك غير ممنوع منه والثالث وهو كما لمتوسط بين القسمين الاولين هو ان موالة الكفر بمعنى الركون اليهم والمعونة والمظاهرة والنصرة اما بسبب المحبة مع اعتقاد ان دينه باطل فهذا لا يوجب الكفر الا انه منهي عنه لان الموالة بهذا المعنى قد تجره الى استحسان طريقته والرضا بدينه وذلك يخرج عن الاسلام فلا جرم هدد الله تعالى فيه

It should be noted that the believer's behavior in appointing a disbeliever as an Auliya' is subject to several opinions. The first is that the believer is pleased with the disbeliever and appoints him because he is pleased with the disbeliever, which is prohibited in Islam. This is forbidden in the religion, because anyone who does so and justifies the disbeliever and is pleased with the disbeliever is a disbeliever. So if this is the case, there is no faith in his heart. The second is to deal only with the affairs of this world, which is not prohibited in Islam. The third is between the above two things, namely making the disbeliever a place of help and protection out of love but believing his religion to be false, which does not lead to disbelief, but the prohibition in this verse is to appoint a disbeliever and make his way right and to be pleased with his religion, which is what leads to leaving Islam and deserves the punishment of Islam.

واعلم انه تعالى لما نهى المؤمنين اتخذ الكافرين اولياء ظاهرا او باطنا واسنسى عنه التقية في الظاهر اتبع ذلك بالواعدة على ان لا يصير موافقا للظاهر في وقت التقية

You know that Allah has forbidden the Muslims to make a disbeliever an Auliya physically and mentally, with the exception of the external Taqiah that is accompanied by a threat, provided that there is no consensus when the Taqiah is internal.

Muhammad Quraish Shihab says:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاءً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

In this verse Muhammad Quraish Shihab says, This verse prohibits believers from making disbelievers their helpers. Because if a believer makes them a helper, it means that the believer is in a weak state. Whereas Allah is reluctant to see believers in a weak state, the consequences are the least.

According to him, this verse prohibits believers from making disbelievers as helpers, even if there is no benefit for the believer. But if with the help of disbelievers it benefits believers or does not harm believers in religion and the state, there are exceptions.

It is clear that the word Kafara in verse 28 of Surah al-Imrān means those who do not embrace Islam. This is not wrong, but it should be remembered that the word kafir is used in various forms for many meanings, but the culmination is the denial of the oneness of Allah, followed by the reluctance to

carry out the commands, or to avoid the prohibitions, even though it does not deny its existence and oneness to the point of not being grateful for the blessings, namely miserliness. Isn't gratitude confronted with kufr to emphasize that the opposite of gratitude, namely miserliness, is kufr? In this example he writes the word of Allah in Surah Ibrahim verse 7:

وَأِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: And (remember also), when your Lord declared: "Indeed, if you give thanks, We will surely increase (favours) to you, and if you deny (My favours), then surely My punishment is very severe".

On that basis, kufr is any activity that contradicts the purpose of religion. Furthermore, he emphasized that although this verse was revealed in the sense of a prohibition for believers to make Jews and Christians as leaders, who are authorized in the affairs of believers, but the prohibition also includes people who are called Muslims but carry out activities that are contrary to Islamic norms. His reason is because if a Muslim does an act that is not in accordance with religion then it is called outwardly they are defending Muslims but in practice they are editing in a blanket. Then according to M.Q. Shihab as for actions related to the worldly between the two parties, it is justified as long as it benefits the Muslim side, this can be seen in the continuation of the verse afterwards, namely by leaving believers. So whoever does so, namely appointing a disbeliever as a *Walī*, surely there is nothing with Allah at all, the word which is a word that indicates something far away which signals the distance of this despicable act, from the attitude of faith and strength, the help of Allah which should be attached to every believer.

Leader Verse Analysis.

From Muḥammad Rashīd Riḍā's explanation, it can be concluded that this verse was revealed in relation to the actions of Muslims who leave their affairs to the disbelievers and the actions of the hypocrites themselves, the point of which is that if there is a possibility that will cause harm to the Muslims, either by converting or taking the opportunity by the disbelievers at some point to destroy Islam. Therefore, believers should avoid approaching the hypocrites because, according to Rashīd Riḍā, a person's faith may be strong and weak at times, which may lead to a reversal of faith from Islam to disbelief. And a verse similar to the meaning of this verse has been recited by Allah in large numbers or *at-tikrar*.

According to Ar-Rāzī, the disbeliever in this verse is clearly a person who is not Muslim, whether *zimmi* or *harby*. However, the prohibition contained in this verse is how to deal with the disbelievers and be satisfied with their religion and appoint the disbelievers as a place to ask for help and a place of affection but still believe that their religion is false, this is what is prohibited in religion. But it is not forbidden to have worldly relations. And one more thing that he said is permissible in

religion is to do taqiah when in a situation of necessity.

According to Sayyīd Quthb, the disbelievers in this verse are the hypocritical Jews who take refuge under the banner of Islam and organize strategies against Islam. Why do they have to put themselves in this position if they want to seek power from other than Allah? It should be noted that the true glory belongs to Allah alone. According to him, in this verse Allah explains the signs of the hypocrites, including being loyal to the disbelievers and not to the Muslims.

The current development in society is the change in the mecca of Muslims from the east to the west where everything that comes from Europe seems to be a role model for food, clothing, behavior and a lot of western imitations which in essence is leaving the teachings of Islam itself. Among the other examples of hypocrites that he mentions is where if in a seat of disbelievers and believers then the disbeliever makes fun of and harasses the religion of Islam but he is silent because respecting differences between religions according to Sayyīd Quthb is a destruction of the religion of Islam itself, if we examine this example then there will be a lot of hypocritical traits in our lives.

Muḥammad Qurish Shihab's opinion says that Walī in this verse means helper, meaning that when help is handed over to Muslims, the hope of Muslims has very little power. The disbeliever meant in this verse according to him who does not embrace Islam is not wrong, but not necessarily all the words of disbelief are interpreted by people who do not embrace Islam, there is a meaning of disbelief that is reluctant to carry out orders, disbelief, not grateful for favors as in Ibrahim verse 7. So according to him the correct meaning of disbelief is all activities that are against religious goals. Although this verse was revealed in the context of the prohibition to make the muysrikin as a leader who has authority in the affairs of the Muslims, this verse also includes the prohibition of Muslims who have or do actions that prohibit religious goals. Such as the case of corruption that is rampant in our country. So the act of corruption is stepping on the basics of religion in Islam is taught to eat halal, leaders must love and care for their people but what happens is the opposite of what is expected. So in choosing a leader we need to study as well as possible not to be wrong to avoid the wrath of Allah.

Then Hasbi As-Siddiqi explained that the prohibition in this verse is in a safe time that is not forced, but if the time is forced then there is a relief for humans to appoint infidels as leaders but only to the extent of the word does not reach the heart and only in dharurat time, and this is where the rule applies:

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In the interpretation of Islamic Department, it is explained that although this verse is a prohibition for muslims to make Jews and Christians as Walī, this prohibition includes all musrikin people wherever

they are. This is what applies the rule "Al ibrah bil umūmil lafdhi la bikh ūsusi sabab". Conclusion

CONCLUSION

Deviating from the initial problem formulation, which concerns the concept of kufr in the verses of leaders as perceived by the mufassirs, as well as the interpretation of the term Auliya' in these verses according to the mufassirs' perspectives, the author aims to address this inquiry. In light of the findings presented in the preceding chapter, the author draws several conclusions to answer this question. Based on the analysis of the examined leadership verses, the author's conclusion posits that the concept of kufr, as interpreted by the mufassirs, primarily pertains to individuals who are Jewish or Christian disbelievers, as well as any other disbelievers who reject the belief in Allah and his Prophet, harbor animosity towards Islam, and seek to undermine its existence and its adherents. Regarding individuals who do not believe in Islam but do not harbor animosity towards it, such as Zimmy disbelievers or other non-Muslims who do not pose a threat to the religion and the ummah, there is a consensus among mufassirs that it is permissible to engage in collaboration on global affairs, as long as it is done in a spirit of harmony. In fact, some mufassirs even suggest that their services can be utilized in the Islamic world. However, it is worth noting that Sayyid Quthb holds a differing opinion, asserting that it is impermissible to engage in any form of interaction with such individuals. Furthermore, apart from its fundamental definition, several commentators, including Sayyid Quthb, Ar-Rāzī, Muhammad Qurish Shihab, and Hasbi As-Siddiqi, contend that the concept of kufr in these verses encompasses not only individuals who reject the concept of Allah's oneness but also those who deny religious principles and are thereby forbidden from assuming the role of a Walī. Consequently, individuals who identify as Muslims but engage in disobedience are also encompassed within the scope of these verses. In essence, if a person of faith assumes responsibility for the well-being of an individual who outwardly displays disbelief and hypocrisy, it is believed that Allah will administer punishment upon them.

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THE CONCEPT OF THE NIGHT AND THE DAY IN THE QURAN

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Abstract

Night and day is a dualism of time that comes and goes in human life. God makes night and day with various virtues for humans so that they understand and live life well. However, the fact that some people do not work and use the time of the night and day correctly according to the Koran. Thus, this study aims to find out the concepts of al-layl and al-nahār in the Koran, the efficiency and effectiveness of al-layl and al-nahār as well as the wisdom of these two times in life. The methodology used is qualitative research with descriptive methods. The main source is in the form of the Koran al-karim by studying the verses of al-layl and al-nahār. Data processing techniques carried out in three ways, namely: data reduction; collect and look for the core verses of al-layl and al-nahār from the aspects studied, display data; systematically summarize the verses of al-layl and al-nahār, verification of data; draw conclusions about al-layl and al-nahār. The results obtained indicate that the work done at night is coercive and the work done during the day is a demand and a necessity. Thus, this shows that the night is a dark state and the day is a bright state. God makes the night to rest, sleep and calm down, and the day to work and try to find the necessities of life. Therefore, night and day for humans as a time to strike a balance between rest and activity, the momentum to carry out kindness and obedience, and to improve the quality of self through worship, work, and study The God verses.

Keywords: *The Concept of, the Night, the Day, and the Koran.*

Abstrak

Malam dan siang merupakan dualisme waktu yang datang silih berganti dalam kehidupan manusia. Allah menjadikan malam dan siang dengan berbagai keutamaan bagi manusia supaya mereka memahami dan menjalani hidup dengan baik. Namun, kenyataan bahwa sebahagian orang tidak mengerjakan dan memanfaatkan waktu malam dan siang dengan benar sesuai yang dianjurkan Alquran. Dengan demikian, penelitian ini bertujuan untuk mengetahui konsep al-layl dan al-nahār dalam Alquran, efisiensi dan efektivitas al-layl dan al-nahār serta hikmah kedua waktu tersebut dalam kehidupan. Metodologi yang digunakan adalah penelitian kualitatif dengan metode deskriptif. Sumber utama berupa Alquran al-karim dengan menelaah ayat-ayat al-layl dan al-nahār. Teknik pengolahan data dilakukan dengan tiga cara, yaitu: reduksi data; mengumpulkan dan mencari inti ayat al-layl dan al-nahār dari aspek yang diteliti, display data; merangkum secara sistematis ayat al-layl dan al-nahār, verifikasi data; menarik kesimpulan terhadap al-layl dan al-nahār. Hasil yang diperoleh menunjukkan bahwa pekerjaan yang dilakukan di malam hari adalah suatu paksaan dan pekerjaan yang dilakukan di siang hari adalah suatu tuntutan dan kebutuhan. Dengan demikian, ini menunjukkan bahwa malam adalah suatu keadaan gelap dan siang adalah suatu keadaan terang-benderang. Allah menjadikan malam untuk beristirahat, tidur serta menenangkan diri, dan siang untuk bekerja dan berusaha untuk mencari kebutuhan hidup. Oleh karena itu, malam dan siang bagi manusia sebagai waktu untuk menyeimbangkan antara istirahat dan aktivitas, momentum untuk melaksanakan kebaikan dan ketaatan, serta meningkatkan kualitas diri melalui ibadah, bekerja, dan mengkaji ayat-ayatnya.

Kata Kunci: *Konsep, Waktu Malam, Waktu Siang, Alquran*

INRODUCTION

The Quran is the word of God revealed to the Prophet Muhammad written in mushaf sheets, delivered correctly, has the value of worship reading it and has a miracle even if only one letter [].The Quran is a guide for humans. The Kalamullah (word of Allah) contains rules and guidelines in living life that cover all aspects of life's needs, guidance to the right path in order to achieve happiness in this world and in the hereafter. The Quran contains suggestions and motivation to obey all commands and stay away from His prohibitions.

The Quran constantly motivates mankind to think about the creations in the heavens and the earth, to look at themselves, the existence of the earth they live on, and the nature that surrounds them. As Allah says in Surah Ali Imran (3): 190,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

Surely in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for those who have understanding.

Night and day is a condition that can be felt by humans with the existence of the sun and the moon. In the Quran, Allah explains the verses al-layl (night) wa (and) al-nahār (day) in several suras and can be found both words in different wording. These words explain the functions, conditions and utilization of night and day in human life.

Every human being lives life in this world by doing various activities. These activities are carried out to seek the goodness and blessings of life. Parents work and try to earn a living, children go to school to study and learn, doctors go to hospitals to treat and examine the sick, teachers and lecturers leave their homes to teach and equip students with knowledge, and employees or other workers leave their homes in order to seek and obtain what they hope for. They do these activities when the sun begins to shine. When they have finished their business and work, they go home and rest from the fatigue and tiredness caused by their activities, and at that time the sun begins to set and something that is usually seen (clearly) becomes invisible (dark).

The above phenomenon is an example of the utilization of time for human life. The daytime is used to work optimally because the conditions are favorable while the night is used to relax the body after work because the conditions are dark and calm, so that it can do activities again the next day. Utilization of these two times can improve the performance of the body and its productivity. This is in accordance with the word of Allah in the letter Al-Naba' [78]: 10-11 which means, "(10) And We made the night a garment, (11) And We made the day to earn a living".

The scholars interpreted the night as protecting man from danger (darkness), clothing that covers the body (from disgrace and secrets) and sunlight. While the day is an encouragement for humans

to work, encouragement to remain grateful and meet the needs of life, as well as human helpers to be able to do and do various activities []

However, the phenomenon that appears in this era, as the increasing human population on earth demands various activities to fulfill the needs of life, they must work hard to produce the demands of life during the day or night. The utilization of time from morning to noon and from noon to night until morning again is sometimes violated and ignored in order to achieve the needs of life itself.

Another phenomenon is that night is used for work, such as security guards, night watchmen, health workers, firefighters and several other jobs. They take turns doing these jobs because of their obligations, duties and the demands of life. And they sleep and release the fatigue of working at night during the day.

This is the phenomenon that happens to some people in some places at night for certain purposes and purposes. While others still maintain the function of night time as a blanket for rest and day as a field for work. The presence of phenomena such as the above has an influence and impact on human life.

Based on the above phenomenon, researchers need to study in detail in terms of the interpretation of the Quran about al-layl wa al-nahār to get a good understanding of the use of night and day time and the benefits of both in order to create a healthy environment and activities carried out based on their respective efficient times in the scope of life.

LITERATURE REVIEW

Among the studies that use thematic interpretation methods that have similarities with this title is research conducted by Diyala Abdul Jabar Said Abdullah of Palestinian nationality with the title of his thesis *al-Layl wa al-Nahār fī Alqurān al-Karīm* which discusses the concepts of al-layl and al-nahār in the Quran in terms of scientific miracles such as the division of time, the constant rotation of time and proof of Allah's power, as well as in terms of literature such as; al-iqtirān and al-infirād, al-taqdīm and al-ta'khīr and al-ta'rīf and al-tankīr. This study also focuses on the words al-layl and al-nahār found in the Qur'an either from stand-alone words (al-layl alone or al-nahār alone) or together and discuss the division of time (night) such as: al-ghurūb, al-syafaq, al-'ashiy, al-zulfah, alghasaq, al-bayāt and al-saḥr, time (day) such as al-falaq, al-subḥ, al-fajr, al-ghadwah, al-bukrah, al-ḍuḥa, al-syurūq, al-ḍuhr, al-qaylūlah, al-'aṣr, al-rawāḥ, al-masā' and al-aṣīl

One notable book in this context is "Nathār al-Azhār fī al-Layl wa al-Nahār," which explores the subject of night and day from the perspective of star science. The book delves into various aspects, including the characteristics of the night such as its duration and brevity, the appearance of the new moon, the nocturnal visibility of the moon, and the phenomena observed at dawn, such as the chirping of birds and the crowing of chickens. Additionally, the book examines the nature of the sun, encompassing concepts such as *syurūq* (sunrise), *ḍuḥa* (mid-morning), and *irtifā'* (ascension), while also considering the interpretations of dreams as put forth by astrologers and ancient philosophies. Another book entitled "Naḍrat al-Bihār fī Muḥāwarat al-Layl wa al-Nahār" discusses the phenomena that occur at night and day in general, written in the form of beautiful poetry so that it can be understood that the book focuses on the science of *balaghah* (Arabic literature). The 23-page book was printed and compiled into a book entitled "al-Mufākharāt wa al-Munāzarāt".

Another article that discusses the concepts of *al-layl* and *al-nahār* is an article entitled "al-Layl wa al-Nahār fī Alqurān al-Karīm Dirāsah Dalāliyyah" by Īmān Sāhib al-Musawī, and Abdu al-'Abbās al-Asadī. This article focuses on the position of the verses of *al-layl* and *al-nahār* in the Quran which includes *dilālat al-alfāḍ*, *al-taqābul*, comparison of night and day before Islam came with the phenomenon of *al-layl* and *al-nahār* in the Quran and *al-taqābul* in the verses of *kauniyah* (universe).

Then there is also an article written by Dr. Ahmad Khudayr 'Umayr with the title "Thunāiyah al-Layl wa al-Nahār fī Alqurān al-Karīm" which discusses the Quranic verses with the words *al-layl* and *al-nahār* together (contained in one verse) which is believed that the unity of two words in one sentence has a certain purpose and purpose.

In this paper, the researcher discusses the same theme, namely '*al-layl wa al-nahār*' in the Quran, but the focus of the discussion is on the use of *allayl wa al-nahār* in life in accordance with the concept of civil society and the problems of life that occur between the use of *al-layl wa al-nahār* and the impact of both. Thus, researchers are interested in discussing the concept of *al-layl wa al-nahār* in the Quran and its application in everyday life. The goal is to find out the efficiency and effectiveness of the time used so that it gives an influence in living life.

METHOD

This study investigates the manner in which the Quranic idea of *al-layl wa al-nahār* is expounded upon by the mufasirs, and the resulting ramifications for individuals' everyday behaviors and practices. The research methodology employed in this study is descriptive method, aiming to explore and clarify a particular phenomenon or social reality. It involves the description of various variables associated with the problem at hand and the subject of investigation. This approach yields a diverse range of qualitative information that is rich in detail and does not necessitate hypothesis testing.

RESULT

Definition of Al-Layl wa al-Nahār in the Quran

In the Quran, there are several words that are paired but opposite in meaning. When one of them is mentioned, the pair will (usually) appear. This is often the case with words like *al-layl and al-nahār*, *al-syasm and al-qamar*, *al-samā' and al-ard*, *al-dhakar and al-unthá*, *al-hubb and al-karh* and other examples. These word relationships can be classified into time, object, place, type and feeling relationships.

One such word is *al-layl wa al-nahār*. The relationship between the two words is *taqābul lughawī*. This term was pioneered by modern hadith scholars including Dr. Naṣīf al-Janābī. They define it as two opposite words (different in speech and meaning) located in one sentence to clarify the meaning of the sentence, such as the word night as opposed to the word day.

Etymologically, *taqābul* means facing (as opposed to backing). In terms of terminology, the word is not found in any manuscripts or *turāth* (ancient) books. However, the *salaf* scholars defined the word as *almutābaqah* (the compatibility of a word with the word in front of it), *al-takhāluḥ* (words that are opposite to each other) and *al-takāfu'* (a word that supports the substance of the word in front of it).

In the book *al-Itqān fī 'Ulūm Alqur'ān*, researchers found that the term *al-taqābul* is almost the same as *al-ṭibāq*, Imam al-Sayuti said that *ṭibāq* is putting together two opposite words in one sentence. The difference between the two lies in the number of words. *Al-Taqābul* has more than three opposite words, and not only *isim*, *fi'il* can also be. Whereas *ṭibāq* is only two opposite *isim*.

Based on this explanation, *al-taqābul* is a new term used to indicate opposite words that meet in one complete sentence but differ in mentioning them. *Al-Taqābul* is divided into five divisions, including:

1. *Taqābul Lafzī*.

It is a lafaz that has an opposite word. *Taqābul* is easily found in the verse *al-layl wa al-nahār*. It is divided into three, namely: *isim* (noun), such as the example of the words *السَّمَاء* and *الأَرْض* in Surah Ali Imran (3): 190,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ... ﴿...﴾

The second is *fi'il* (verb), for example the words *أَسْرَ* and *جَهَرَ* in Surah al-Ra'd (13): 10,

مَنْ أَسَرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ

And the third is letters, such as the letters *لَهُنَّ* and *عَلَيْهِنَّ* in Surah al-Baqarah (2): 228,

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

2. Taqābul Tarkībī

These are two phrases in a Quranic verse that indicate different words and meanings but need each other. In Quranic verses, this kind of taqābul has three purposes: tafṣīl (explanation), istifhām (question) and sharaṭ (stipulation). Taqābul in the verses of al-layl and al-nahār serves as an explanation. For example, in the following verse al-An'am (6): 60,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

3. Taqābul Ḥadhfi or Iḥtibāk

They are one of the categories in the science of balaghah. Iḥtibāk is the omission of a word in the first sentence that is known through the following sentence as an intermediary, or the omission of a word in one sentence and the mention of the word pair in the following sentence, or the mention of the word pair in the first sentence by omitting the word in the second sentence. Examples are in Surah al-An'am (6): 76-78,

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُجِبُ الْإِفْلِينَ (76) فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْسَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (77) فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (78)

Verse 76 mentions the word *الليل* with its characteristics of *كوكباً* and *القمر*. This indicates that the incident took place at night, whereas in verse 78 the Quran only mentions the daytime sign *لشمس* while the word *النهار* is omitted. So for those who understand this rule, they can find the answer by looking at the structure of the verse.

4. Al-Kul Lil-juz'

They are two antonyms but in different spheres. The first has the complete meaning while the second is only part of it. As found in Surah al-Takwir (81): 17-18,

وَاللَّيْلِ إِذَا عَسْعَسَ (17) وَالصُّبْحِ إِذَا تَنَفَّسَ (18)

5. Al-Juz' Lil-kul

This is the opposite of the previous one, where the first word is part of something bigger, while the second word is the whole word. An example is found in Surah al-Fajr (89): 1-2,

وَالْفَجْرِ (1) وَلَيَالٍ عَشْرٍ (2)

Based on what has been described above that the word al-layl wa al-nahār found in the Quran contains elements of taqābul lughawī, this shows that the word al-layl wa al-nahār which means night and day is the process of the sun rising in the east so that life is illuminated and setting again in the west so that the earth becomes dark is a natural process that occurs because of mutual need and alternation for human life.

The words al-layl and al-nahār are often mentioned together, pointing to scientific miracles and encouraging the use of reason. Some of the Quran's instructions to guide the human mind to contemplate its scientific verses can be seen from some of the words that accompany the words al-layl wa al-nahār in the Quran, among them are :

- a) Al-Āyāt (evidence or sign). The word is found in Surat al-Baqarah (2): 164, Ali Imran (3): 190, Yunus (10): 6, 67, al-Ra'd (13): 3, al-Nahl (16): 12, al-Naml (27): 86, al-Rum (30): 23, and al-Jathiyah (45): 5.
- b) Al-Ikhtilāf (alternation). Everything in the world goes back and forth, such as life and death, light and darkness, and so on.¹⁹ The word is mentioned in Surah al-Baqarah (2): 164, Ali Imran (3): 190, and Yunus (10): 6.
- c) Khilfah (successor). The heavenly bodies are constantly changing position from one place to another, as stated in Surah al-Furqan (25): 62.
- d) Al-Infāq (charity). Sadaqah can be done at night or during the day, in secret and in public (al-Baqarah (2): 274).
- e) Al-Īlāj (insert). The change of night to day is like inserting something into something else, as in Surah al-Imran (3): 274, al-Hajj (22): 61, Lukman (31): 29, Fatir (35): 13, and al-Hadid 57: 6.
- f) Al-Insilākh (peeling off) , found in Surah Yasin (36): 37.
- g) Al-Taskhīr (subduing). Allah subdues the night and the day, the moon and the stars, and all His creations to His servants (Surah al-Nahl (16): 12).
- h) Al-Taqlīb (reversing). In Surah al-Nur (24): 44, Allah describes the alternation of time with the word reversing.
- i) Al-Takwīr (rolling). Allah rolls up the day and spreads out the night and vice versa (al-Zumar (39): 5).
- j) Al-Taqdīr (power of will). Allah wills the rotation of time between night and day, according to the wisdom that He wills (al-Muzammil (73): 20).
- k) Al-Khalq (create). Allah is the creator of the heavens, earth, moon, stars, day and night from nothing to existence (al-Anbiya (21): 33).
- l) Al-Makr (deception). The words al-layl and al-nahār with this hint are only used once in the form of isti'arah , because deception among people occurs indefinitely, just as unjust rulers try to colonize their people night and day (saba' (34): 33).
- m) Al-Nawm (sleep). This characteristic is not exclusive to the night, as some humans rest during the day (Surah al-Rum (30):23).
- n) Al-Sakan (to settle down), i.e. to cease from work or activity and settle down in the house (Surah al-An'am (6): 13).

Tracing the verses in the Qur'an as a whole, from some literature there are differences in scholarly opinion about the number of verses. The difference is not because the mushaf given by Usman bin Affan was different for each qira'at scholar, but due to differences in the method of calculating verses, such as including basmalah as a verse of a letter, setting aside fawatih al-suwar (letter openers) as verses or separating one long verse into two verses based on reports from the Prophet's companions who memorized the Quran. In Tafsīr Alqurān al-'Azim, Ibn Kathir argues that the Quran has no less than 6000 verses, 77,439 words, and 321,108 letters. There are some scholars who argue that the Quranic verses amount to 6204 verses, 6014 verses, 6219 verses, 6225 verses or 6226 verses. However, the majority of scholars agree that the Mushaf 'Usmani in circulation today has 30 juz, 114 surahs, 6236 verses.

In the difference in the calculation, the researcher found the word al-layl in the Quran with some changes namely ليلاً، ليالي، ليالٍ، ليلة، ليل، الليل، اليل، اليل، اليل there are 79 verses in the Quran. Whereas the word al-nahār with its several changes namely نهاراً، نهار، النهار is found in 49 verses. Of the two forms of the word, the words النهار and الليل mostly found in the book and there are several similarities in verses consisting of 30 letters totaling 41 verses. Among them are:

Table 1.

al-Layl wa al-Nahār Verse

No.	Surah Number	Verse Name	Verse Number
1	2	Al-Baqarah	164, 274
2	3	Ali Imran	27, 190
3	6	Al-An'am	13, 60
4	7	Al-A'raf	54
5	10	Yunus	6, 67
6	11	Hud	114
7	13	Al-Ra'd	3, 10
8	14	Ibrahim	33
9	16	Al-Nahl	12
10	17	Al-Isra'	12
11	20	Taha	130
12	21	Al-Anbiya	33, 42
13	22	Al-Hajj	61
14	23	Al-Mu'minun	80
15	24	Al-Nur	44
16	25	Al-Furqan	47,62
17	27	Al-Naml	86
18	28	Al-Qasas	72, 73
19	30	Al-Rum	23
20	31	Luqman	29
21	34	Saba'	33
22	35	Fatir	13
23	36	Yasin	37, 40
24	39	Al-Zumar	5
25	40	Al-Mu'min/Ghafir	61
26	41	Fussilat	37, 38
27	45	Al-Jathiyah	5
28	57	Al-Hadid	6
29	71	Nuh	5
30	73	Al-Muzammil	20

Function of al-Layl wa al-Nahār

The function of al-layl wa al-nahār that has been explained in the Quran must be implemented to the best of its ability. The activities that occur from sunrise to sunset affect the effectiveness of the time used. Night is utilized for rest and day is used for movement and dispersal. Therefore, the consequence of al-layl and al-nahār is the end result or impact of an action performed at both times.

1. Organizing Human Life Patterns

Human life is influenced by time. Human life at night is certainly different during the day, the alternation of the two times creates different patterns of life. Allah confirms in Surah al-Qasas (28): 71-73, that it is He who has regulated the alternation of night and day by His will and desire so that humans can organize their life patterns properly;

71. Say (Muhammad), "What do you think, if Allah makes for you a continuous night until the Day of Resurrection. Who is the god but Allah who will bring you light? Do you not hear?" 72. Say (Muhammad), "What would you think if Allah made for you the day continuously until the Day of Resurrection. Who is there but Allah who will give you the night for your rest? Do you not see?" 73. And it is by His mercy that He has made for you the night and the day, that you may rest by night and that you may seek some of His bounty (by day) and that you may give thanks to Him.

Allah's words above emphasize the function of the orderly pattern of life that he created in the world. Every creature needs the function and influence of night and day in life to form a harmonious and ideal lifestyle. Ibn Kathir argues about the verse as follows: Allah says about the blessings of the alternation of night and day for His servants, they are very much in need of these two things. And Allah explains to them that if (the world) were covered with night until the Day of Resurrection, it would certainly make this life worse, the human soul would be confined and dull. For this reason, Allah says (at the end of His verse): 'Who is there but Allah who will bring you light?' That you may see beauty and be at ease. Do you not hear? Then He informs us that if the day were to continue until the Day of Resurrection, it would be hard for mankind; the body would be tired and heavy from constant movement, hence 'Who is there but Allah who will give you the night as your rest' from the movement and busyness of the world. And His words: "that you may give thanks to Him" means giving thanks by worshipping at night and during the day; whoever misses his worship at night can do it during the day and vice versa, as stated in Surah al-Furqan verse 62.

2. Maintaining the Balance of Nature

Al-layl wa al-nahār are two natural phenomena that humans often go through. However, many people ignore the lessons contained therein. Night and day were created to maintain the balance of the universe. Allah says in Surah al-Baqarah (2): 164, Verily, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas with cargoes beneficial to mankind, what Allah sends down from the heavens in the form of water, and with it He gives life to the earth after it is dead (dry), and He scatters in it all kinds of animals, and the winds and clouds that are controlled between the heavens and the earth, (all these) are indeed signs (of Allah's greatness) for those who understand.

Night and day are proof of Allah's existence and power for His servants. Imam Jalāluddin in his commentary al-Jalālayn argues that indeed the creation of the heavens and the earth and all their wonders, the alternation of night and day and their different durations, the ships that sail carrying human

needs and commerce, the rainwater that Allah sends down from the sky to grow crops and fertilize livestock, the hot and cold winds blowing from the north and south and the black clouds (clouds) that submit to His command are signs of power for those who think. Imam al-Rāzi argued that the proof of God's Creation can be logicalized by reason, saying, "The third problem: this verse points to the proof of the existence of al-Shāni' (the Creator) by reason, while taklid (following the opinions of others without understanding the arguments) is not the way to explain this.

3. Divide Time Efficiently

Time is an important thing in life. With time, humans can divide their activities. In the Quran, Allah mentions the word time with different lafazes, including night and day. Allah says in Surah al-Naml (27): 86, Do they not see that we have made the night that they may rest in it and the day that gives light? Indeed, in such are the signs (of Allah's greatness) for those who believe.

Allah has divided the night and day according to their functions for His servants to rest and work. Making good use of resting time can improve the body's performance, maximizing working time can improve welfare. Imam al-Tabari in his interpretation of Jāmi'ul Bayān 'an Ta'wīl Alqur'ān explains that one of the signs of Allah's greatness for believers is the division of night and day in life. Both times can be maximized to the best of their ability if His servants think about and carry out His commands.

4. Equalizing Human Degrees

Every human being has the same status before Allah. This can be found in verses of the Quran including Surah al-Ra'd (13): 10, where Allah says:

It is the same (for Allah) who among you keeps his speech secret and who is forthright with it; and who hides by night and walks by day.

5. Maintaining Body Health

The body is a form consisting of limbs, it requires energy to move and silence to rest. The consequence of using the night to rest and the day to move can make the body always in a state of health wal 'afiat (fit). We can see this implicitly in the word of Allah in Surah al-Anbiya (21): 42,

Say, "Who will guard you night and day from (the torment of) Allah, the Merciful?" But they are reluctant to remember their Lord.

Evidence of Allah's care for man can be seen in three aspects. First, that Allah always covers the mercy and bounty in the form of the favor of living and staying in the world both during the day and night, as well as protecting humans from heat and cold. Secondly, that Allah always delays the punishment for people who oppose the preaching of the prophet Muhammad, so that they can see the signs of the truth of the message of Islam. Thirdly, that in order to maintain the integrity and continuity of a good life according to Islamic law, Allah will punish in this world those who disbelieve and replace them with people who obey.

6. Glorifying the Creator

In Surah al-A'raf (7): 54 Allah says, Indeed, your Lord (is) Allah who created the heavens and the earth in six periods, then He dwells on the 'Arsh. He covers the night with the day that follows it swiftly. (He created) the sun, the moon and the stars to obey His command. Remember, all creation and affairs belong to Him. Glory be to Allah, Lord of all worlds.

Night and day and all of Allah's creations in the sky are signs of His majesty. By optimizing activities during the night and day, humans have glorified the creator both directly in worship and indirectly by maximizing the potential of time. Al-Wahidi argues that the meaning of the sentence تَبَارَكَ وَتَعَالَى is the exaltation and praise of Him for the extraordinary creation of nature.

7. Grateful for the Favors of His Creation

Allah made al-layl wa al-nahār for people so that they would be grateful to Him and always remember Him. Allah says in Surah al-Furqan (25): 62: "And He has made the night and the day to alternate for those who wish to learn or to be grateful". Humans can take lessons from the phenomenon of night and day from three things. Firstly, Allah created these two times to alternate so that people can perform acts of worship freely at any time. If a person misses a good deed of worship, he can fulfill it at another time (this opinion was stated by Caliph Umar bin Khatab and the prophet's friend Hasan). Secondly, that Allah has created everything in the world perfectly, such as when there is darkness, there will be light. Third, Allah made everything to have an opposite (opposite) of something. For example, black is the opposite of white, high is the opposite of low, and so on.

8. Bringing Order to Human Activity

Human daily activities consist of rest and movement. Allah has made the night a good time to rest and the day to move and work. By optimizing this time, the activities carried out will be orderly and regular. Allah says in Surah al-An'am (6): 60, And it is He who puts you to sleep at night and knows what you do during the day. Then He awakens you in the daytime to complete your appointed age. Then to Him you shall return, and He shall tell you what you have done.

Al-'Izz bin Salam said that the word يَتَوَفَّاكُم (you are passed away) is interpreted by sleeping and the word جَرَحْتُم (you are injured) is understood by working hard. Death is a will beyond human ability, as is misfortune while working. Both descriptions are proof that Allah has predestined something for His servant. Thus, it can be concluded that Allah intends to create order in this world through the phenomenon of night for rest and day for work.

9. Easy Time Calculation

Al-layl wa al-nahār is one of the measures to determine the number of days and dates. Night is marked by the moon and day is marked by the light of the sun. In the early days of creation, the moon shone as brightly as the sun. However, Allah wanted to make a sign to distinguish between night and day so that people could recognize it. So then Allah removed the moonlight. Allah says in Surah al-Isra' (17): 12, And We made the night and the day as two signs (of Our greatness), then We abolished the sign of the night and made the sign of the day bright, that you may seek the bounty of your Lord, and that you may know the number of years and the reckoning (of time). And We have explained everything clearly.

10. Increasing Obedience in Worship

Worship is the main purpose of human creation in this world. By worshiping Allah, a servant has shown evidence of obedience to His commands. The worship that is done must be in accordance with the hanif teachings of Islam. In the alternation of night and day, there are consequences for people who utilize these two times to increase acts of worship and obedience to Him, as found in Surah Fussilat (41): 37, And some of the signs of His greatness are the night, the day, the sun and the moon. do not bow down to the sun nor to the moon, but bow down to Allah who created them, if you worship Him alone.

In the commentary of al-Khazin, it is mentioned that among the power and wisdom of Allah is the creation of night and day, the sun and the moon. So it is not permissible for people to bow down to any creation because the essence of bowing down is only to Allah, the Glorious. In the past, people worshipped the heavenly bodies because they thought they were a link to their creator. So this verse was revealed to prohibit their actions and command them to prostrate to Him.

CONCLUSION

The word al-layl refers to birds, valleys, candles and women while the word al-nahār means rivers, plenty of water, light and slack. Al-layl wa al-nahār in the Quran means night and day, which alternate and complete each other. These two words indicate the time that occurs when the sun sets, rises, and sets again, the dark state of the earth so that humans rest after being tired of work and activity, and the light state so that humans work, see and seek sustenance to make ends meet. Night and day have functions and influences on human life. Night serves as: السُّبَاتُ (rest), السُّكُونُ (stay), اللِّبَاسُ (clothing) and النُّوْمُ (sleep). These words indicate that humans need night as a time to rest the limbs from the busyness of the world. Similarly, the day is useful as: الْحَيَاةُ (life), الْيَقَظَةُ (awakening), النَّشُورُ (scattering), الْمَبْصَرُ (livelihood) and الْحَرَكَةُ (moving). The word shows that the day is used by humans to strive, work and move because of the light that shines on the earth and the limbs are ready to live life.

The function of al-layl wa al-nahār has a good impact on life, including regulating human life patterns properly, carrying out worship and orders of the Creator every time, utilizing time for learning and thinking, maintaining the health of the limbs, and doing work and activities optimally. The effects of misuse of time are neglect of Allah's commands, neglect of work that should be done for the needs of life every day, causing disease to the body and so on that can harm humans. Jobs that require humans to work at night in order to provide for life are not a problem, but must still pay attention to personal safety, the health of the limbs, and the benefit of worshiping the Creator. Thus, utilizing the night and day according to the guidance of the Quran is an obligation and a must that must be done, while using the night to work and the day to rest is a compulsion to make ends meet.

- Allah created the night and the day with many virtues. He made each of them balanced and organized so that mankind can live safely and comfortably on earth. Among the wisdom that Allah revealed in the phenomenon of night and day are:
- Balancing time in life. Where there is an appropriate time for activity and an efficient time for rest. Through this time balance, an organized lifestyle will be formed, daily activities will be orderly and carried out, and planned activities can be measured in time.
- Carrying out Allah's commands properly such as worshiping and doing good deeds. Allah commands humans to think about His creation so that they feel His presence, so that faith becomes stronger and charity stronger.
- Witnessing the power of Allah the Great. He is able to create the universe and is able to take care of it, give each creature its sustenance, and subdue nature to facilitate human life.

- Understand and accept the will of Allah. Every action and work that humans do at both times has been arranged and guided by Allah, and humans should always be grateful by carrying out His commands and avoiding His prohibitions.

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